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Work in
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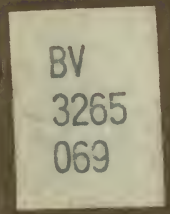
Malcolm L. Orchard



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Mrs W. S Robertson
Perth

CANADIAN BAPTISTS AT WORK IN INDIA

BY
RÉV. M. L. ORCHARD, M.A., B.D.

MISSIONARY EDUCATION DEPARTMENT
OF THE
FOREIGN MISSION BOARD

223 CHURCH STREET, TORONTO.

—1922—

measure of our indebtedness to Miss K. S. McLaurin who has so generously and effectively co-operated in this way. Scarcely less significant is the assistance rendered by Messrs. Chute, H. Dixon Smith and Dr. J. R. Stillwell, as well as by Mrs. Chute. Invaluable assistance has been given by the General Secretary, Rev. H. E. Stillwell, and Professor J. H. Farmer, of McMaster University, who have read all the proof and made many valuable suggestions.

M. L. Orchard,

Toronto, July 20th, 1922.

INTRODUCTION.

The Canadian Baptist Foreign Mission Board has pleasure in sending forth to its Dominion-wide constituency this Mission study book prepared by the Assistant General Secretary, Rev. M. L. Orchard, M.A., B.D. Discerning readers will learn without surprise that six and one-half years' experience as a missionary of the Board, at Bobbili, India, lies behind the keen observation of the conditions and problems of the Indian peoples and the intimate knowledge of gospel work in all its phases which are characteristic of the volume throughout. The thoughtful and well ordered survey herein presented provides, in a concise and interesting way, all the information which is needed for a good general understanding of the various aspects of the work of Canadian Baptists in India.

The volume has been written, at the request of the Board, primarily for the Young People's Societies of Canada, who have adopted it as their study text for 1922-23; but is equally suitable for use by Women's Circles. Mission Band leaders, also, will find within its pages a wealth of adaptable story material. Attention is drawn to the unusually large num-

ber of photo-illustrations which help so greatly to illumine an already vivid text. The price, 25 cents per copy, or 20 cents for clubs of five or more, places the book within the reach of all. Orders should be sent to the Missionary Education Department, Canadian Baptist Foreign Mission Board, 233 Church St., Toronto.

H. E. Stillwell,
General Secretary,
Canadian Baptist Foreign Mission Board.

July 20th, 1922.

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CHAPTER I.

INDIA AS A MISSION FIELD

I. THE LAND.

Proud Proportions.—India was the first of the great Protestant Mission fields and she is still first in the number of her missionaries as well as of her converts. In size it is about half as big as Canada; and even half of our Dominion is a very large land. With her 1,876,000 square miles, India is about equal to the United States east of the Rocky Mountains, or as big as all Europe without Russia. Her greatest extent from east to west is about 2500 miles and from north to south, 2000 miles. The good landscape Architect of India has designed everything upon a stupendous scale, and her mountains, rivers, plains and forests are laid out in proud proportions.

The Roof of the World.—The Himalayas, which in Sanskrit means "the abode of snow", stretch across the northern part of the peninsula; and the land of India lies in the lee of this "roof of the world." In a single valley of this royal range you could hide all of Switzerland with her Alps, her valleys and her lakes combined. Here is Mount Everest, the highest peak on earth. Lift up your eyes to these hills and you see upon a score of peaks, 1000

feet of virgin snow yet untrodden by any foot of man.

Great Rivers.—The Indus and the Brahmaputra, which rise in these mountains, are fed by their eternal snows and are among the greatest rivers of the world. Here is the sacred Ganges which pours twice as much water into the sea per second as does our own St. Lawrence. The Godavari and the Kistna are rivers of considerable size in the Telugu country farther south. All of these rivers carry down immense quantities of silt which being deposited builds up large and fertile deltas. It is estimated that the amount of soil carried down by the Ganges during the four rainy months alone would load 24,000 steamships of 14,000 tons each.

Vast Plains.—Watered by these rivers are vast and fertile plains each of which sustains scores of millions of people. Their chief features are their featureless flatness, their splendid spaciousness, and their numerous villages. The one plain watered by the Indus and the Ganges sustains more than 15 times the total population of Canada.

Arable Land and Irrigation.—Canada has about 300 million acres of land fit for farming, while India has some 350 million acres. In Canada 50 million acres are actually under cultivation, in India more than 200 million acres are cultivated. Owing to the uncertainty of the rainfall irrigation is necessary over very large areas. There is in all India a tract

of nearly a million square miles, or more than one half of the entire country, which, in the absence of

Irrigating by Hand.

irrigation, cannot be deemed secure against the uncertainty of the seasons and the scourge of famine.

While very primitive methods of raising water are much used by the Indian cultivator, Government irrigation of the most modern type is making extraordinary progress. In 1920 while the United States was irrigating 15 million acres, India, through 66,000 miles of main and branch canals, was irrigating 30 million acres. At present good progress is being made in new projects which will add 8 million acres to the irrigated tract.

Agriculture.—One of the best agricultural experiment stations in the world is to be found at Pusa, India, where trained experts are working out her problems. There are also seven agricultural colleges in the land, and their work is being constantly extended. "Great areas of land, at present either wholly unutilized or insufficiently exploited, lie ready to yield, after the application of labor, manure, and water, tons of valuable crops." Already the areas under improved varieties of crops are enormous in the aggregate; and yet they are trifling compared with what can be and will be done in the future.

Rice.—The total area under cultivation in the prairie provinces of Canada last year was 36 million acres, while the rice crop alone in India occupied 80 million acres. By the improvement of the seed the yield has been increased more than 25 per cent. The demand for improved seed supplied by the Agricultural Department far outruns the supply.

Rats and Rice.—The total rat population of India is estimated at about 800 millions. Experiments show that the average rat consumes about 6 pounds of grain a year; and their upkeep costs the country

India

some 75 million dollars annually. These rats, however, may contain the souls of deceased relatives or they may be a manifestation of the wrath of the gods; therefore, to protest against them would be impiety. There are many other pests of course, all of which are being studied and fought as fast as the apathy of the cultivator—often born of religious belief—can be overcome.

Wheat.—The wheat acreage in India last year,

30,000,000 acres, slightly exceeded that of Western Canada. The yield in Western Canada of 300 million bushels, on the other hand, quite exceeded India's yield of 230 millions. The India crop is of a low grade and does not fetch good prices in the world's market. Improved seed, however, has already made the crop worth $5 an acre more to the cultivator.

Sugar.—India has a larger area under sugar cane than any other country in the world; in fact, she has half of the world's acreage. Her normal output, however, is but one-fourth of the world's cane sugar supply. In this as in the other cases the Agricultural Department is giving splendid assistance to the cultivators. The prospect for Indian sugar may be indicated by the recent organization of the Indian Sugar Corporation with a capital of 25 million dollars.

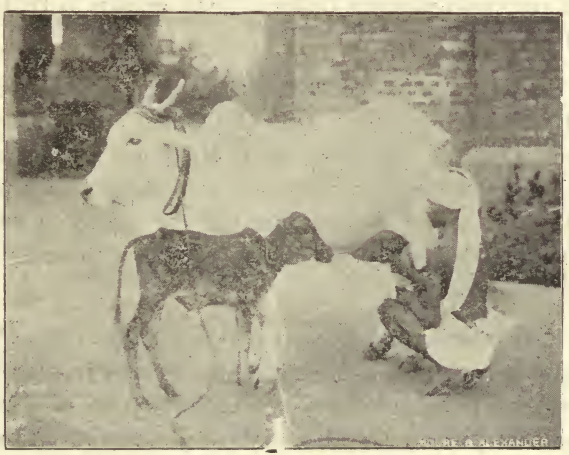
Cotton.—Next to the United States, India is the greatest cotton grower in the world, with an area of 23 million acres under cultivation. In one year, recently, the Agricultural Department distributed over three million pounds of improved seed in one province alone.

Jute.—The world's supply of jute fibre is obtained almost entirely from India. The annual crop is worth about 125 million dollars.

Tea, Tobacco, Rubber and Coffee.—These are all

grown extensively. Enough tea is grown in India each year to provide each man, woman and child in Canada with 30 pounds. The tobacco crop weighs, when cured, 500 million pounds; that of the United States about 600 million pounds.

Cattle.—If we count buffaloes as well as oxen, there are in British India 146 million head of cattle. United States is the next great cattle country; but



Milking a Hindu Cow.

with twice the territory she has but half the number. From the dairy standpoint the Indian cow is very poor. An average cow will give two quarts of milk a day if you feed it well and keep the calf to start the milk.

Forests.—The forest areas in India cover one-seventh of the entire country and are owned by the State. A considerable portion of this vast area has been brought under regular scientific management and yields a large revenue to the State. Fuel, timbers for construction, railroad ties and furniture are largely produced. Teak wood is king both in quality and quantity; but deodar, sandalwood and blackwood are extensively produced. The laws of Canada are enacted upon floors of teak grown in British India.

Roads.—There are 55,000 miles of metalled roads in this great land with half of Canada's area. These roads are, for the most part, lined on either side with trees which convert them into shaded avenues. Milestones and furlongstones tell the weary ox-cart-traveller whether he is making the usual progress of two miles an hour.

Railways.—Canada with her 39,000 miles of track is the third country in the world in this respect and India follows with 37,000 miles. These roads are practically all standard guage and laid upon a macadamised road-bed. Through-trains, with sleeping accommodation and dining-car service, make as good time as our own Trans-Canada trains.

Posts and Telegraph.—The last man in the least of India's 720,000 villages may be reached by her postal system which covers 160,000 miles of main

line and employs 100,000 officials. The mail runner is employed on no less than 50 per cent. of the mail lines. For the rest, railways, horses, sea and river craft, mail carts, camels and tongas are employed. The Telegraph Department operates 90,000 miles of line and cable carrying 370,000 miles of wire. A special Wireless Branch of the Telegraph Department, recently set up under English experts, is making considerable progress. Aviation, too, is receiving attention and a Calcutta-Rangoon mail service is being developed.

Value-Post-Payable.—The Parcel Post System is perhaps here more complete than in Canada or the United States. In Madras, Bombay and Calcutta are large institutions similar to those in this country known as "T. Eaton" and "Simpsons". These send out catalogues galore. The customer makes out an order and sends it in without the money. The order is filled and presented to your own door by the "postpeon", together with the bill called a "value-post-payable." If the article has been delivered in a satisfactory condition you pay the postman the price and receive your goods.

Missionary Significance.—One might go on writing and writing of the almost unlimited resources and their phenomenal development in this great British Indian Empire. Enough has been said, however, to give a hint of the commercial and economic development which has taken place. That the en-

terprising British-India Government will go on westernizing India in a material manner is no longer a question. The process is already fast being completed. To materialize this land with its 320 millions and not to give it the spiritual influence of Christ, to westernize India and not to Christianize her would be not alone a deplorable calamity to the East but to the West as well. If the great war taught us anything it is surely this: The forces of materialism, unguided, unrestrained and unrefined by the finer principles of the Prince of Peace are no longer safe and must not be trusted. To westernize the East while we fail to Christianize it is to prepare for another war so much greater than the last that, compared with it, the last war will seem like a school boy's skirmish. To think we can escape the logical result of such a process is to live in a fool's paradise. Now that the war is over it will be worse than folly, it will be suicidal, if we do not bend every energy to give the Gospel of peace and love to these millions upon the other rim of the Pacific whom no man can number and whom only Christ can control. Some day India will be a great self-governing unit within the British Commonwealth of Nations. If that unit be Christian, how glorious will be its impact upon the rest of the world. If not Christian, how inglorious! The missionary enterprise thus becomes a great vital world service of national and international significance.

II. THE PEOPLE

Three-fifths of the Empire.—The population of British India, as officially stated for 1921, is just under 320,000,000. This is a gain of 1.2 per cent. in ten years notwithstanding famine, plague, war and

India's Girls.

some emigration. Although only half as big as Canada, India contains about 40 times our population and three-fifths of the people in the entire British Empire. There are people everywhere you go. It is hot in the daytime, so they walk and talk; it is cold in the nighttime, so they talk and walk. Day or night, then, you are within sight or sound of these moving murmuring millions.

Diversity of Races.—Dark-skinned aboriginal

tribes, the short squatty Dravidians, the fair Aryans, and the Mongolians form the chief elements in the mixed mass from which the peoples of India have descended.

The Dravidians.—Short, dark and with broad noses, these people are found chiefly in the south, where they form quite the leading element in the population. They probably came from the north-west and were pushed southwards by the Aryans.

The Aryans.—The term "Aryan" means noble and the early Aryans were noble-featured, well-

Aryans Eating Dinner.

built, bright in mind, aggressive in spirit and devoutly religious. Just where their ancestral home was we cannot say with certainty. Two thousand

years, however, before the Christian era, and long before the days in which Moses led the children of Israel out of Egypt, a stream of Aryans, moving south eastward, pushed through the Khaibar pass and entered India from the north-west. Little by little they spread south and east, overcoming the aboriginal tribes, whom they included within the pale of their religion, and pushing the Dravidians, who were earlier in the land, farther and farther south. As they did so, however, they inter-married somewhat and accepted many non-Aryan ideas of religion and culture.

Mongolians.—At an early date large numbers of people from the land now known as China found their way to the rich plains of the lower Ganges in eastern Bengal. These, too, mingled with the superior Aryans, by whom their language was superseded.

Unity in Diversity.—Five hundred years before Christ these various racial elements met and blended along the noble Ganges. The Aryans greatly predominated; but every single idea and every ounce of blood seems to have been used to produce the culture, the philosophy, the religions, the races and the varying characteristics which today make up that all-inclusive yet very elusive idea—INDIA. Despite her many races, languages and religions, India is still "a unity, albeit in diversity."

Diversity of Languages.—Varying statements are made as to the number of languages spoken, but we

can safely accept that of W. E. S. Holland, who places the number at 147. By far the most of these are branches of two great families, the Aryan and Dravidian. More than 200 millions speak some tongue of the Aryan group which consists of 12 major and many minor branches. Among these we mention only Hindi, spoken by 82 millions, and Bengali, spoken by 48 millions. About 60 millions speak some form of the Dravidian language which has five major and a number of minor representatives. Chief among these are the Telugu, spoken by 23 millions, and Tamil, used by 18 millions.

Diversity of Religions.—Yes! three out of every five British subjects live in India; and of this vast throng 98.5 per cent bow not the knee to the Lord Jesus. Hindus, of course, are greatly in the majority and number about 220 millions. Close upon 70 million Mohammedans live under this Government which is far more than live under any other rule. Buddhists number 11 millions, Animists 10 million, Sikhs 3 million, Jains 1 million and Christians some 5 millions. All kinds of beliefs and every gradation of each belief, from the best to the worst, are represented in this strange medley of religions from the extravagant polytheism of the Hindus with their 330 millions of gods to the most rigid monotheism; from the philosophic pantheism of higher Hindnism to the simple demon-worship of the Animists; from

the cold and distant god of Mohammed to the warm and immanent Father of our Lord Jesus Christ.

Siva's Temple, Cocanada

A Typical Religion.—India is evidently not a country of one religion and yet Hinduism is the typical religion of the Land. It is the sincere expres-

sion of India's heart which is "incurably religious" and represents the Hindu's real attitude to life.

Gods and Books.—Barring none, the Hindu people are the most "incorrigibly religious" of all the human race. Their gods number 330 million; but among all this innumerable host there is none righteous, no not one. They yearned for more personal gods, so they made for themselves incarnations; but these are no improvement upon the others. The sacred literature of India would make a volume equal to six times our Bible. It would contain the most philosophical religious literature known, the longest epic poems in existence, psalms, prose and puranas (Gospels). What is the meaning of all these gods and books? Simply this: they represent the history of India's long and ardent search, through 3000 years, for a good God, a satisfying Saviour and a holy Book.

Transmigration.—This doctrine of Hinduism teaches that each soul is an emanation of the divine spirit which is born again and again, times without number. The same soul may be in this life a man; in the next, a god; and in the next an animal.

Karma.—This is the belief that every bit of good or ill in this life is the exact reward or just retribution of the good or ill done in a previous life. Every item then in each life is irrevocably fixed before we enter it and there is no power in heaven or on earth

which can change it. India is caught within the grip of this unyielding fatalism which cuts the nerve of all social effort.

Caste.—This is the heart and soul of her religious life and the sum total of India's social life. If one is a good caste man, he is a good Hindu no matter how bad he may be, morally; and if he breaks caste rules, he is a bad Hindu no matter how good he may be morally. The letter here is everything and the spirit is nothing. In all there are about 2300 distinct castes and more than 100,000 sub-divisions, no two of which can intermarry. A man's caste is determined by his Karma; it is his fate.

People of the Fifth Estate.—These are the Panchamas or Outcastes who number about 60 millions. They are outside the pale of Hindu society and live either beyond or upon the outskirts of the villages. Schools, temples, some streets and even the water supply of the caste Hindus are absolutely forbidden to these people. A distinguished Indian reformer—Sir Narayan Chandavarkar—said last year: "The curse of untouchability prevails to this day in all parts of India. It is not mere untouchability. It is worse than that. While all of the depressed classes have been for centuries untouchable, some have been unshadowable, some unapproachable and some even unseeable by the higher castes, and this degradation has been imposed by these castes of Hindu society on one-fifth of the total population of their own

country, race and creed—on 30 per cent. of the Hindu population of India. Out of every ten Hin-

An Outcaste Village and Drinking Pond.

dus, three are treated as beyond the pale of decent humanity." These people too are outcaste because of Karma; it is their fate.

Does India Need Christ?—Here is just a glimpse of what is at once the most varied, most difficult, most significant and most promising of all the great Mission fields of the world. Here is just a glimpse of India with her wonderful natural resources and splendid variety of physical features; with her great

number and various types of people; with her numerous languages and medley of religions; with her unyielding fatalism and unsocial caste system; with her 60 million outcastes and 70 million Mohammedans; with her intense religious nature and her long patient search after God. Does India need Christ? Do these things constitute any challenge to Christian Canada?

III. OUR SHARE

Dividing the Land.—India, as we have seen, is a large land; but that part in which Canadian Baptists are at work, is not very large. India has been divided up and parcelled out among the leading Protestant denominations of the world. Each denomination has taken its own share. Generally speaking, the land has been all claimed; but, for practical purposes, large sections are so thinly manned, both with missionaries and with Indian Christian workers, that it would be an exaggeration to say it is all "occupied." Mr. Holland says, in "The Goal of India": "One hundred and thirteen millions of the people of India live in districts so thinly staffed with missionaries and other workers that there is not even one Christian worker, Indian or English, to each 100,000 of the population . . . In the Bengal area 21 million live in 15 districts where there are no missionaries of any kind." Altogether there are about 146 Protestant Societies working in India and

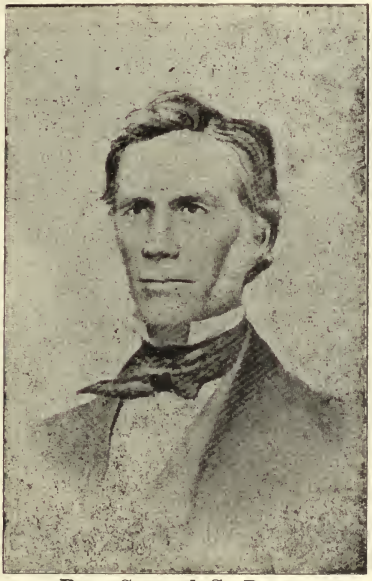
some 5500 missionaries including the wives of missionaries.

A Thousand Miles of Baptist Territory.—It has so happened in the providence of God and the provision of geography that the Baptists of England, Australia, Canada and the United States have taken up territory adjacent to each other along the east coast of India. Thus we have a continuous chain of Baptist missions extending from Madras to Calcutta, a distance of 1000 miles.

English Baptists.—More than 100 years ago, as everybody knows, Wm. Carey began work in Serampore, near Calcutta. Ever since that time English Baptists have been occupying the territory along the east coast of India from Calcutta down to our northern field of Sompetta. Great progress has been made in recent years, and the increase in membership in the past 10 years has been 60%.

American Baptists.—For more than 100 years, as everybody also knows, the Northern Baptist Convention of the United States has been working in India. Their first work there was begun in Burma by Adoniram Judson. Perhaps it is not so well known that their pioneer missionary to the Telugu country was Rev. Samuel S. Day who was born and bred in Ontario. Now they occupy the land from the city

of Madras with its half a million people right up the coast as far as our southern field of Avanagadda.



Rev. Samuel S. Day.

Canadian Baptists.—More than 100 years ago, too, as everybody may not know, Canadian Baptists first attempted Foreign Mission work. In 1814 the Nova Scotia Association which was meeting at Chester "made their first offering for the poor heathen." The contribution of £8-13-0 was sent to the Auxiliary Bible Society at Halifax. From this time on the missionary spirit of Canadian Baptists assumes definite and active proportions.

Ontario and Quebec Baptists.—All those who have read "Beacon Lights" must remember the wonderful story which is told on page 8. It happened in Ontario, 1867, when the Baptist Convention of Ontario and Quebec was meeting at Ingersoll. "Rev. A. V. Timpany and his wife were solemnly set apart for work in the foreign field . . . . Spontaneously the people began to give. Such holy enthusiasm and earnest liberality was never witnessed before even by the oldest members. Not till after midnight did the meeting break up, for the people would not go away until they had given of their substance to the Lord." As yet there was no distinctive Canadian Baptist territory so Mr. and Mrs. Timpany labored under the direction of the American Baptist Foreign Mission Society. He became the founder and first Principal of the Ramapatam Theological Seminary. Two years later Dr. and Mrs. McLaurin went out. They also began work under the auspices of the American Society but were largely supported by the Canadian Auxiliary. They were associated with Dr. and Mrs. Clough in the work at Ongole.

Thomas Gabriel.—A Telugu named Thomas Gabriel, who had been born in a good caste and educated in England, was led to the light through the work of the Lutheran Mission at Rajamundry. He was baptized in Madras by Anthravady Dass of the English Baptist Mission. Although he was drawing

a good salary from his Government position in the Telegraph Department and was soon to receive a

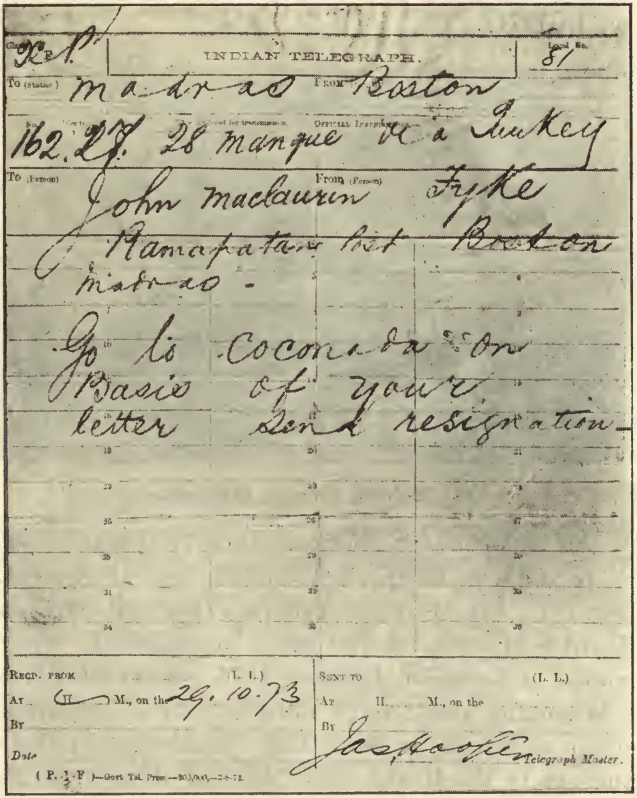
Indian Potters

comfortable pension, he gave these up and began to preach the Gospel to his own people. Through his preaching at Cocanada about 150 members were gathered and school work was established. Embarrassed financially by the growing work, Mr. Gabriel appealed to the Baptists of Ontario and Quebec to take up the work. Dr. McLaurin, through whom the appeal was made, offered to sever his connection with the American Baptist Missionary Union and opened up a distinctive Canadian Baptist field.

An Independent Mission.—In 1873 the Board decided to take up the work begun by Mr. Gabriel.

The American Baptist Missionary Union cordially though reluctantly, agreed to release Mr. McLaurin. At 4 o'clock on Tuesday afternoon, October 28th, 1873, Dr. Fyfe sent the following message from Boston: "Go to Cocanada on basis of your letter; send resignation." The message reached Madras in nine hours and a quarter and was sent to Ongole by mail. Dr. McLaurin received it at 6 o'clock the next day. On the 12th of March, 1874, Mr. and Mrs. McLaurin reached Cocanada and occupied for Ontario and Quebec Baptists the southern half of that 400 miles of territory lying between the English Baptists on the north and the American Baptists on the south. This is the first station independently occupied by Canadian Baptists on a foreign field and this is the beginning of the Canadian Baptist work, "Among the Telugus."

Maritime Province Baptists.—As early as 1838,—24 years after the first offering for Foreign Missions—the Nova Scotia Association, which was again meeting in Chester, formed a "United Society for the maintenance of Foreign Missions." For some years this organization, like that of the Ontario and Quebec, functioned as an Auxiliary of the American Missionary Baptist Union and supported considerable work in Burma. Its first missionary representatives were Rev. R. E. and Mrs. Burpee, who sailed for Burma to work among the Karens. The first single lady missionary from Canada to foreign fields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INDIAN TELEGRAPH.

Form No. 87

To (Station) madras From Boston

Official Instructions

162. 27. 28 manque Via Turkey

To (Person) John maclaurin From (Person) Fyke

Ramapatam bet Boston
madras -

Go to Cocanada on
Basis of your
letter Send resignation

RECD. FROM (I. L.)
AT ... M., on the 29. 10. 73
BY
DATE

SENT TO (I. L.)
AT ... M., on the
BY Jas Hoskin Telegraph Master.

(P. & T. F.)—Govt. Tel. Print.—30,000—2-6-72.

The First Cablegram

was Miss Minnie De Wolfe who went out under this Society in 1867. Miss Norris, who originated the Women's Mission Aid Society, followed her to Burma in 1871.

The Telugu Chapel, Cocanada

An Independent Mission.—In 1871 it was decided to start an independent mission and in September, 1873, the Maritime Province Foreign Mission Board sent forth its first seven missionaries. They landed in Rangoon, January, 1874. After considerable looking about for a suitable field of operation either in Burma or Siam, they communicated their findings to the Board which advised them to settle in the Telugu country whither they had been invited by the missionaries already in Cocanada. The entire party therefore, with the exception of Miss

Armstrong, proceeded at once to Cocanada where they were cordially welcomed, in July, 1875, by Mr. and Mrs. McLaurin. Soon after they began to occupy for the churches at home the northern half of that 400 miles of territory between the English Baptists on the north and the American Baptists on the south.

Separate Missions.—For the next 35 years the two Missions worked side by side harmoniously and progressively. Each was a Canadian Baptist Mission. Each worked among the Telugus. Each had the same faith, same method and same aim. Their territories in India were contiguous; their constituencies at home were side by side—why should they not unite? This thought, present from the beginning, gradually came to a conviction first in India and then at home.

A United Mission.—In May, 1911, an Act to unite the two missions received the Royal assent. In May, 1912, a meeting was held in McMaster University, Toronto, to organize the "Canadian Baptist Foreign Mission Board". In July, of the same year, both conferences met in Cocanada and organized the Canadian Baptist Missionary Conference in India. Thus it came to pass that all the Baptists in Canada from Halifax and Dartmouth on the east to Vancouver and Victoria on the west—144,000 communicants in 1200 congregations—were united in one Foreign Mission Endeavor.

Our Responsibility.—Our share in India, then, is a strip of eastern coast line lying half way between Calcutta and Madras, its length, about 400 miles;

First Union Conference, October, 1913

its average depth, about 40 miles. Not so very large, you say at once. Compare this 16,000 square miles with the size of your own province. In this little strip of sea coast, however, there are 7000 towns and villages and 5,000,000 people. Considerably more than half of the total population of Canada. Among these 7000 towns and villages Cocan-

ada, Vizagapatam and Vizianagram have each a population of 45,000 and upwards. Several others range from 8,000 to 20,000 in population. The great mass of these five millions, however, live in small rural villages varying from 300 to 3000 in population.

Our Task.—The supreme business of Canadian Baptists in India is to preach the Gospel to this great throng so plainly and so persistently that each Telugu among the 5,000,000 may have an adequate opportunity in this generation to hear and to understand the message of God's love and of his saving grace. It is known throughout Protestant Christendom and it is registered in Heaven that this is Canadian Baptist territory. Other denominations, therefore, do not pretend to work over this territory. They are busy upon their own part of China or India or elsewhere. If these 5,000,000, then, are ever to hear the Gospel message, if the son of God is to have an opportunity to do His work in their lives, the Canadian Baptist churches must be the agency, for how shall they hear without a preacher, and how shall they preach except they be sent? Suppose we fail to give them the opportunity to learn of our Saviour, then they go up to a just Judge and to a good God as the Telugus who wished to hear of Him and could not, while we will go up to the same good God and to the same just Judge as the people who had the message and for some reason or other failed

to send it. Robert Burns once said he was afraid to meet Jesus Christ. Shall we be ready to meet Him if we do not do our utmost to take, or help another to take, His message to the 5,000,000 Telugus in those 7,000 towns and villages so entirely dependent upon us? This then is our share and this is our task.

"There's the work of God half done
There's the Kingdom of His Son,
There's the triumph just begun
Put it through.

To you the task is given
By you the bolt is driven
By the very God of Heaven
Put it through.

The purpose of the following chapters is to show just what we are doing to put this task through, how we are doing it and with what results.

CHAPTER II.

THE FINEST ART IN THE WORLD.

Man-Size Jobs.—We have gone into "our share" of India and divided it into 22 distinct "fields," as we call them in India, or pastorates as we might say at home. Our general policy is, to have one missionary family and two single lady missionaries for each field, for purposes of evangelistic work. Each one of these fields is, on an average, 25 miles long by 25 miles wide. Look for instance at the Bobbili field: it extends some 25 miles in one direction and about 35 miles in the other. The town of Bobbili, where the missionary resides, has about 20,000 inhabitants, and he is generally the only white man in the vicinity. Outside of the town and scattered over the entire field you will find another 286 villages, ranging from 300 up to 3000 population. The missionary feels that he is sent, not to preach the Word in his home town alone, but in these 286 other villages also. Now you can readily see that each man on our India fields has a man-size job.

I. TELUGU TIMOTHIES.

Paul could not reach every place in Asia in person, and he could not stay long in those places which he did reach. He therefore discovered and developed his Timothies who would continue what he be-

gan. With 300 villages upon his field, and with nearly 300,000 Telugus dependent upon him for an adequate opportunity to hear of Jesus Christ, our missionary has far and away more work to do than he can ever hope to overtake alone and unaided. He simply must discover and develop many Telugu Timothies through whom he can repeat himself and reach the people. These Timothies, remembering Jesus Christ and possessing His spirit, will preach His gospel in each of His villages, and so establish in India, His church against which the gates of hell and the curse of caste will not prevail. This is the high calling of the general and evangelistic missionary—under God, to mark and make men for the ministry, to discover and to develop Telugu Timothies. It is the finest art in the world, it is the biggest business of to-day. Who is sufficient for such things? God is, through Jesus Christ our Lord; and He will give them the victory.

II. THE VILLAGE PREACHER.

The Preacher.—Pedda David is a good preacher and an excellent singer with a cordial sunny disposition. Pedda means big, and David is big in heart as well as in body. The village of Pedda Penki where he is going to make his home is purely heathen, with not one known Christian in this or any nearby village. There is a piece of land here belonging to the Mission; but no building, so we must first of all build a parsonage.

A Village Preacher and Family

The Parsonage.—A mud-wall room, 14 feet by 15, with bamboo poles for rafters and a thatched roof, made of rice-straw or Palmyra palm leaves.

The back verandah is enclosed for a cook-room and a small hole in the wall lets out most of the smoke; the rest works out gradually through the thatch. The cook stove is made of dried mud and your two fists would fill the firebox. The fuel is dry twigs, branches and cow-manure. The cooking utensils, which are mostly of baked clay, were shaped on a potter's wheel, just as Jeremiah saw them being shaped so long ago. The living-room, dining-room and sleeping-room are all one. No glass being used, the window is a small door, which admits some light and air when opened. There is a crude cot, made by the village carpenter, a small table, a few books, a chair, a miniature lamp and a lantern may also be found. An alarm clock, a small mirror, some Sunday School pictures upon the wall, and a few boxes, about complete the furnishings. To build this parsonage costs some $30.00, and to keep it in good repair costs not more than $5.00 a year.

The Parish.—Suppose we take David's parsonage as a centre and draw a circle around it, on a radius of four miles. You will find that we have enclosed at least ten villages, and, in some parts of our Telugu Mission, we could enclose as many as 20 villages in such a circle. Without going more than four miles from his home, then, in any one direction, David can reach at least ten other villages, and he is to be the preacher for this entire circle.

A Day's Work.—Each morning David slips his

bare feet into a pair of sandals, hoists his well-worn umbrella, fills his pockets with Gospels, takes his New Testament and hymn-book and walks out to one of these villages. He sits down upon or near a verandah, where a couple of goldsmiths are at work. After some talk with them he moves on to a carpenter's shed which, with its open sides, is a likely place for the people to gather. David sings a hymn and the people flock around, then with an apt reference

The Yellamanchili Chapel

to the Hindu carpenter, he introduces them to the Carpenter of Nazareth. In the simplest language he tells them of a God who is love and of a Saviour who saves from sin. If any can read, he endeavors to sell them Gospels at a half cent each. Thus he

preaches and teaches, sells the Gospel and sings it; and then, after visiting another village in the same way, he returns home. In the afternoon and evening he does intensive work in the village where he lives and seeks to build up a church and congregation there with regular worship. To-morrow morning he goes to the other villages, and so on around his entire circle.

The First Seven.—Three months after David settled in this raw heathen village, the writer visited him and we baptized five adults. Two months later we baptized two more. Since then, each year, others have followed the first seven in "the way" and now there is a Christian community in the midst of these villages—a light to lighten this circle within which more than 5000 Telugus are living.

Praise, Prayer, Preaching.—The congregation in Pedda Penki will meet in a small chapel-school house with mud walls and thatched roof. It serves for a school-room by day and a church at night or on Sunday. "The door and window frames—frames only, for no glass is used,—are of the cheapest wood, and the floor is neatly coated with cow-dung." The furniture consists of a blackboard, a table and a chair, with, perhaps, an alarm clock, and the entire equipment probably costs thirty-five dollars. Frequently it is more convenient and more pleasant to gather in the open space in front of the preacher's home. The singing is in the Telugu, of course and the sermon is very simple. All of this, externally

at least, is quite different from worship as we are accustomed to it. There is no stately church, no gowned choir and no scholarly sermon. Nevertheless, the three essential elements of worship—praise, prayer and preaching—are just as real and just as effective in David's meeting, beneath a thatched roof or the starry sky in India, as they are in the noblest church building in Canada.

III. THE EVOLUTION OF A CHURCH.

The Teacher-Evangelist.—As the number of Christians in this circle of villages begins to grow a church organization is evolved which is peculiar to the situation. In one of these outlying villages which David visits, a work of grace begins and a number of Telugus are baptized. A Teacher-Evangelist is then stationed in this village who teaches a school, does the work of an evangelist and gives Christian leadership to this detachment of the congregation. The Christians are all members of the central church which has its home in David's village; but each Sunday, the Teacher-Evangelist conducts his own service in the chapel-school house in his own village. This may be repeated in five or eight or even more villages within the same circle, so the village church comes to be composed of several village congregations each presided over by a Teacher-Evangelist, holding its own meetings, and taking its own collections, and all supervised by the general pastor who resides at the central village.

General Meetings of the Church.—On the fourth Sunday in the month these village congregations or representatives from them meet together at the central church home for the "monthly meeting." This is the great meeting of the church when the members from the various village congregations worship together, observe the ordinance of the Lord's Supper, turn in their collections from the village collection-boxes and also make their monthly contributions. Candidates for baptism are generally received and often baptized upon these occasions. A quarterly business meeting of the church as a whole is also held. The general pastor presides over these united meetings of the church and has general supervision over the various village groups which compose his church. In many cases, where the number of village congregations is large, there is also a general evangelist to assist the pastor in the general work of the church throughout the circle.

IV. THE VILLAGE SCHOOL.

The School House.—The building, which serves, as a chapel for the village congregation, is about 14 by 15 feet, inside measurement. The walls and floor are of mud and the roof of rice straw or palm-leaves upon bamboo poles. The walls are two feet thick at the bottom and somewhat thinner at the top. About 20 inches can be built up to-day; and then it must dry in the sun for a time, when another section can be added, and so on until they are about seven feet high. The equipment consists of a desk,

a chair, a blackboard and a register. The total cost is about $35; and $5 a year will keep it in thorough repair; fix the thatch each year before the rains begin and the mud walls grow harder and harder.

A Village School

The School at Work.—The enrolment varies from 15 to 40, but averages about 20. The teaching proceeds through the fourth grade. It is difficult to keep the boys in school because they are poor, beyond what one in Canada can imagine, and must make the most of any opportunity to transplant the rice, watch the cattle, or do other forms of work.

In addition to this there is little or no public opinion in the village to support the teacher, so the boys are absent on the slightest possible pretext. If the missionary is coming the school has a full attendance, for the teacher has ways of his own to find out about these visits. There are neither seats nor desks, so the skinny brown forms with bright eyes and eager faces are ranged upon the floor around three sides of the room.

The Four R's.—The school opens with the singing of hymns and a prayer. One of the older boys leads while the others join in the Lord's prayer. Secular studies follow, and later on Bible study. The four R's—reading, 'riting, 'rithmetic and righteousness—are taught here daily. These little folks have good memories, and you will find that they know their New Testament as well or even better than a group of the same age at home. Dr. Wolverton says he visited a village school in which, "twenty or twenty-five stood in a line and recited in unison, the ten commandments, the twenty-third Psalm, the Lord's Prayer and ten or twelve texts; they could also sing through eighteen or twenty Telugu Hymns." The writer once attended a prayer meeting in one of these schools when one of these little fellows arose and said: "O Lord, please forgive my sins;" "O Lord, please forgive my sins." A simple enough prayer but much like one which Jesus, in His day, highly recommended. A year later we heard this same boy offer a prayer which

for Christian vision and content compared favorably with the prayer of many an older Christian at home. In our own Telugu Mission we have 375 of these schools with an average daily attendance of 10,000. Hundreds of these boys and girls are genuine Christians, and it is not too much to say that the future leadership of the new democracy in India is to-day being trained upon the mud floors and beneath the thatched roofs of these mission schools scattered over the country.

The Real Revolution.—These schools are the living springs of India's new national life through

Some New Leaders.

which new truth and life and light are welling up to take the place of what is false and superstitious

and corrupt. Right here in these lowly places your missionary enterprise is moulding men and women who will help most largely to make India, in the not far distant future one of the brightest gems in the British Commonwealth of Nations. The real revolution of India is going on within these bare brown bodies seated upon the mud floors of our mission village schools; some of her strongest spiritual and social leaders will come from among these humble sons of the most humble householders in the land. The key men in this magnificent movement are the village teacher-evangelists and their leaders, the missionaries—men in whom the Spirit of God is and through whom the Spirit of God works to produce the new India which is being born again, spiritually, socially and politically.

An Evening Service.—As we have already intimated, school teaching is only a part of the teacher's work. In the section where our school is located the homes are one-roomed, mud-walled, thatch-roofed houses. Here the rice is cooked and here grandfather, grandmother, father, mother, brothers and sisters live. They do not call it a home, it is just a house—a place to stay over night and a rallying place for the family members. There can be no home life here, so when the day's work is done and supper is over the folks gather in the school house or in the clean open space before the school room door. The men come first and then the women. The men come first because they eat first—no hindu woman may

eat until her husband and sons have eaten. The teacher-evangelist sits in the door-way with hymn book and New Testament while the school children are a choir to lead off. The young men take up the hymn and with good memories they soon know the words if not the tune. The teacher reads the Gospel and talks to them of sin, salvation and a Saviour. Questions are asked and answered, so the evening goes by, and who can tell what seed has fallen upon good ground. To-morrow these men are following their oxen at work. Two miles an hour is the speed limit, and they seldom break it, so there is plenty of time for thought, and they are wondering what this new Gospel means. Who is this Jesus of whom they have been singing and hearing, and what can He do for me? These and other questions they will carry back to the school house to-night, and the teacher has a new opportunity to preach Christ. After a while the enquirer becomes a learner and then a convert. In this way the teacher-evangelist builds up a Christian community in his village, each member of which belongs to the church where the general pastor of the circle lives.

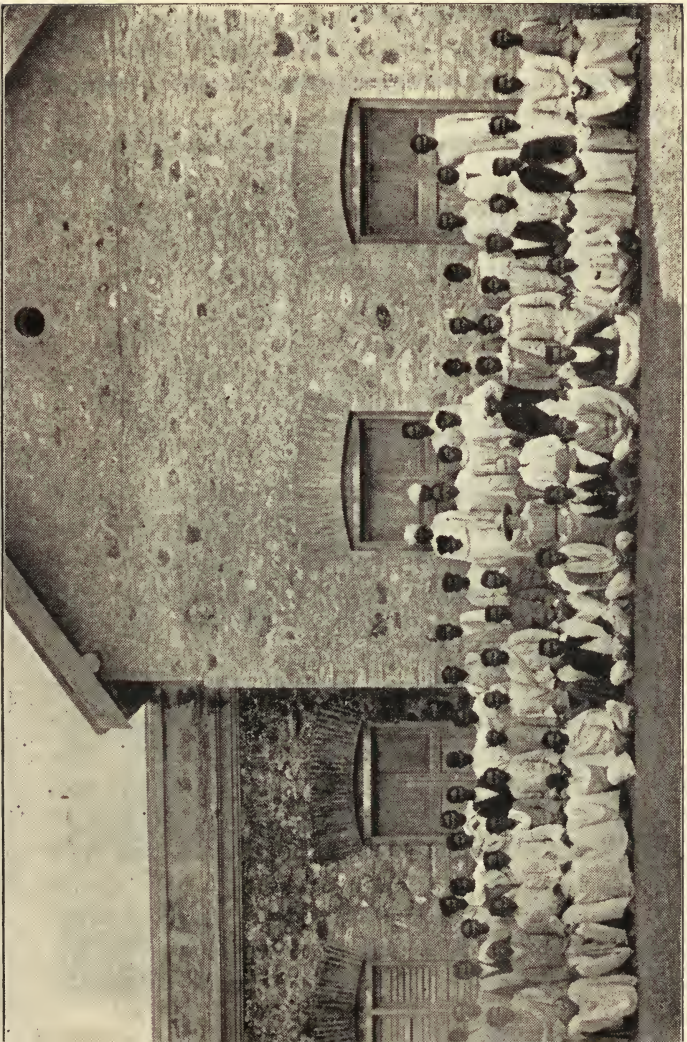
Social Service.—In addition to his teaching and evangelistic work, the fact that this helper is sometimes the only man on his street who can read and write enables him to do a considerable amount of social service for his people. Many a time he stands between his folks who cannot read and the usury of the money lender who would take advan-

tage of their ignorance to charge them an exorbitant rate of interest on more money than they actually received.

The Great Permission.—The teacher-evangelists receive on an average four and five dollars a month. "It is more blessed to give than to receive" and we are here "not to be ministered unto but to minister." This is a most gracious opportunity to give and a most strategic manner in which to minister to the spiritual and social need of India's most needy children. Here is a front line trench of foreign missionary endeavor. Let us prayerfully and persistently provide the funds. Then the missionaries can provide the teacher-evangelists and God through them will provide the converts and build His churches. Inasmuch as ye do it unto the least of these, His Telugu children, ye do it unto Him.

V. THE MONTHLY MEETING OF FIELD WORKERS.

Once a month, as a rule, the preachers, teacher-evangelists, and frequently the Biblewomen also, meet for a conference which is generally held at the mission station, though occasionally at some other village upon the field. One of the things for which the workers come together is their "jeetum" or wage—the three or four or even five dollars which they receive from the Mission for their month's work. This, however, is neither all nor chief. The two or three days of the conference are filled to ca-



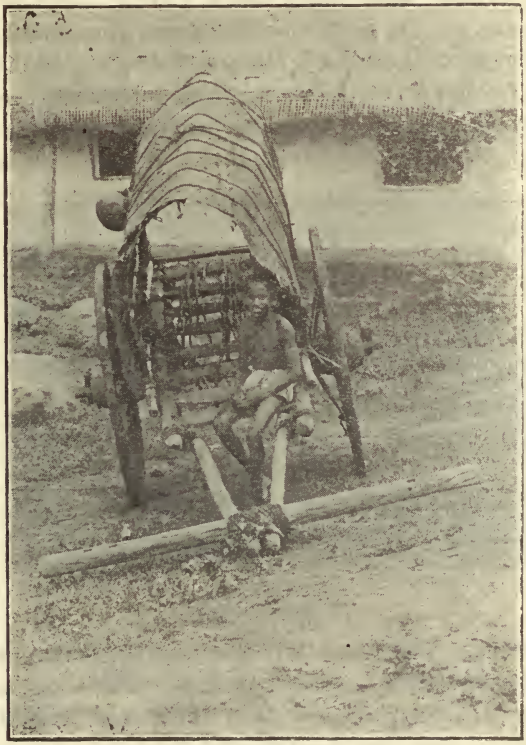
The Vuyyuru Staff.

pacity with a number of things, chief among which is the series of inspirational meetings. These seek not alone to deepen the spiritual life of the workers themselves, but through them to uplift the Christians and evangelize the non-Christians upon the whole field. Other matters dealt with are the more serious questions of church discipline, the allocation of workers, the extension of work in new villages and other such problems. The conference over, the workers return to their churches and schools, and the missionary follows if this season is suitable for touring and other pressing business does not prevent.

VI. THE TOUR.

The Restrictions of Caste.—The missionary has no caste and therefore cannot mix freely with the people. Certainly, he cannot live in their houses when he tours. Therefore, he must provide his own dwelling place or tent with all that he needs for furnishing, eating and sleeping. First of all, carts must be secured, and the dickering may take some time. Cooking utensils, table, cot, mattress, tent and boxes must be loaded upon the ox-carts. The drivers will not start until evening when it is cool to travel. Loaded up and ready to start, at 9 or 10 o'clock the missionary spreads his cot mattress upon the tent and goes to sleep. After a bit the driver goes to sleep, and later on the oxen too go to sleep. Now you wake up to find the cart stock still beneath a tree. Call to the driver and he twists the

oxen's tails, for he sits where he can reach both conveniently. They wake up suddenly and start off, accompanied by a yell from the driver, at about four



The Ox-Cart.

miles an hour. In ten minutes they settle down to the regular speed limit—two miles an hour—and the

night proceeds. Next morning you arrive at the village where your preacher lives. Erect your tent beneath a good-sized tree and you are ready for work. If the Missionary has a "Ford", and if the roads permit, he may send the carts ahead and follow the next morning. Having spent the night at home he arrives with his strength conserved for the real work. Another way he may go is astride an Indian pony, or, as stated above, he can ride with

A House Boat

the stuff in the cart. On the Ramachandrapuram and Akidu fields the many canals enable the missionary to tour in a house-boat. One way or another he arrives, and now for the real business.

A Morning Walk.—We must rise early, for the sun is hot in India. With the light of your touring lantern, chota hazri—little breakfast—is soon over.

Next is morning worship. Now the sun is rising and you are off, accompanied by a Telugu preacher. Your trusty topee—sun helmet—your old umbrella with its white cover, your hymn book, New Testament, and some Gospel portions must all go along. A mile, more or less, across the paddy fields, your path following the little banks that separate the paddy plots, and you reach the first village. The preacher and the missionary take their stand beneath a tree, under a carpenter's shed or wherever people are likely to gather. We sing a hymn. The singing is not always the best, but the people come out to hear what the noise is and we have an audience. The missionary will preach briefly, and then questions are answered. The Telugu preacher takes his turn giving some simple scripture exposition, keeping all the time pretty close to the life of Christ. Now we offer our Gospels for sale at half a cent each. The Government has a small village school in a street near by, so we will go there next. The teacher allows us to step in and tell the children a Gospel story, perhaps teach a hymn also. This is good ground for selling Gospels. Every boy wants one, and with the teacher's consent he scurries away home to get a Kani to buy it with. Every boy cannot get the coin, so he says, will you take an egg? It is risky, but we consent, and altogether sell a dozen Gospels. Thus young India is introduced to the Carpenter of Nazareth, who was the greatest of Easterners, and will one day have His greatest fol-

lowers from among these same village school boys. It is stated on good Hindu authority that Indian school boys in government schools know the Bible better than they know their own sacred literature.

The Missionary on Tour.

A mile further across the rice fields and we reach another village. The same sort of work is done here, and now it is getting beyond 10.30 o'clock. The sun is high and hot, so we turn back to the tent which is from two to four miles distant.

An Afternoon's Task.—From noon until three o'clock the earth is heated hot and the sun is at its best, so the traveller is caught between two fires. The result is that man and beast for these two or more hours get into the shade, and "the world in

India'' is quiet. After a breakfast of rice and curry the missionary takes his ''noon rest'' too, and has some time for reading and writing. At 3 o'clock is tiffin—light tea—then a visit to the village near which you are tenting and in which the pastor or teacher-evangelist is living. The members of the church here need your help and advice much as Paul's churches needed his advice. Many a missionary could write letters not unlike some which Paul had to write. Again and again he repeats Paul's advice. Then some of these churches seem to do as well or better than some of Paul's apparently did. The preachers, too, need advice and admonition, for these Telugu Timothies are immature and dependent upon their missionary for inspiration and encouragement. If there is a mission school here the work which we have already described in this chapter must be examined, and this will take considerable time.

The Evening Programme.— Dinner is the next item. For this you return to the tent probably accompanied by a score or more of school boys. About eight o'clock, with lantern and New Testament we will go to the village again for a congregational meeting in the chapel-schoolhouse. The men here may have been Christian for some time, and it is good to hear them sing hymns of praise written by their own countrymen. Prayers in which they lead are followed by a Gospel sermon of a simple and practical nature.

The Prayer Register.— Every village congregation has a "prayer register" for keeping the records of the congregation. This is made out in quarterly sections for the year and contains spaces for the name of the member, his or her attendance, and also the amount of the collection for each Sunday. There are also columns for recording the number of times

A Chapel-School House

present and the total collection for the quarter for each member in the register. After the first quarter there are columns for the totals up to the end of that quarter whether it be second, third or fourth. Thus at the end of any quarter the total in this column shows the record for each member up-to-date.

Inspection in these lists is one of the duties of the missionary when on tour, and it is usually done while the congregation is in session in order that the necessary remarks may be made to the whole church. In matters requiring the discipline as well as in many other affairs this record supplies just the evidence required. The first evidence sought by the missionary as to the general state of a village congregation or in respect to the fitness of an applicant for baptism is this village "prayer register." If an applicant for baptism cannot show a record of fairly regular attendance at prayers and of Sunday offerings to the church it is taken for granted that his interest in Christian things is not sufficient to make an examination of his personal experience worth while. It is one of the duties of the teacher-evangelist while conducting the meetings of his village congregation to call this register and keep it entered up for the inspection of the general pastor or the missionary while visiting the village.

Moving Tent.—Having finished the work and visited most of the villages about this centre we take down our tent and move on ten or more miles to where another preacher or teacher-evangelist is at work, and follow much the same programme here. On some fields, such as those of Akidu, Vuyyuru, and others, the Christians are numerous, and the missionary's time is entirely consumed in examining the churches and schools; on other fields where the

Christians are fewer in number his surplus time is spent in preaching among the villages Touring in this way through the cooler season conducting

The Samalkot Mission House

monthly conferences with the helpers, working in and about the station during the hot season when touring, because of the heat, is out of the question keep him busy; and so the term goes by like a tale that is told.

The Purpose of it All.—To discern by the Spirit of God within him, future teachers and preachers while they are still boys in the village schools, to inspire and encourage them as they go on through Boarding School, to assist, in a score of ways, their passage through Normal School or Seminary or

High School, to stand with them as they establish, at a strategic point on his field, a Christian School or Church, to see himself multiplied in these men all over his great parish of three hundred villages, to be their spiritual adviser and support as, under God, they seek to establish His Kingdom, to live and love, to labor and pray with the growing churches among 300,000 people—this is the task of the general missionary. A larger one or a nobler one than this is not open to-day to any man in any part of God's world. We may close as we began by saying: this is the finest art and the biggest business in the world.

CHAPTER III.

THE FIELD LADY MISSIONARY

I. INTRODUCTION.

The life of the field lady-missionaary is undoubtedly full of intense interest and variety. Not only has she the town or city in which she resides, i.e., the Mission Station, to work in, but she has also the surrounding field (taking its name from the Mission Station which is its centre and headquarters) containing many towns, villages and hamlets which she must travel over, going from village to village visiting the women of every caste and no caste at all, with the Good News as often and as regularly as she can in the great endeavor to win them to Christ and build them into His Kingdom.

There are 22 fields in our Canadian Baptist Mission. The smallest of these, Pithapuram, has 35 towns and villages, with a population of 70,000. The largest, (as to population) Yellamanchili-Anakapalle, has 700 towns and villages with a population of 690,000 people. Thus it will easily be seen that any field lady-missionary in our Mission, even the one on the smallest field, has a marvellous opportunity for life-investment. To reach the women amongst all these villages she must go on tour, and that is what makes her work of such surpassing interest. As she

travels about her field she meets them—women of every caste, class and condition, in almost infinite and, at first, very puzzling variety—hundreds and hundreds of women. To the novice they all look very much alike—only some seem better off than others. But she is assured, sometimes with considerable

Baby's Morning Bath.

warmth, if she has made a damaging mistake, that there are great and radical and very important differences that go much deeper than the external slight differences in dress or ornament, which should have been her guide in distinguishing caste rank and prestige but which she, as a mere ignorant foreigner, had

failed to observe! As she grows better acquainted with them—her biblewomen are a great help to her here—she learns to distinguish between the castes at a glance and, after passing through a longer or shorter probationary period of chastening, the foreigner becomes eligible for promotion to friendship and then the really interesting and enriching stage of her experience begins. She learns how to adapt herself to these new friends, as she comes into close and intimate contact with them. And when they are convinced that here is an understanding friend, she is taken into confidence on many important personal problems and shares in their own spiritual experiences and conflicts. She learns just how and where the wonderful Gospel fits into the lives of all these different kinds of women, when interpreted to them by the sympathetic heart. In this close personal contact lies the great charm of the field lady-missionary's work. Precious and lasting are the ties that are formed, enlarging her heart and binding her fast to the land of her adoption.

Added to this absorbing interest, is a spice of adventure as she explores her field from end to end discovering remote hamlets where she may be the first white visitor—or, at any rate, the first white woman visitor; meeting often with prejudice and opposition and put to it to overcome them with all the grace, grit and wit she can command; learning much of the goodness of God in strange places, and how He has "left not himself without witness" in any

place; crossing turbulent rivers in flood, fording streams of uncertain depth; racing along well-kept government roads in her Ford, or, in the great irrigated areas, picking her precarious way on foot or horseback, over the narrow slippery dykes between the flooded rice-fields which await the unwary on either side; or even, when everything else breaks down, not disdaining to achieve two miles an hour in the prehistoric ox-cart! General opinion has it that touring in a houseboat on the canals belonging to one of India's justly famous irrigation-systems, is the method **de luxe**. But each has its advantages, highly appreciated, and each has its disadvantages—lightly held. For it is "all in the day's work", and each is only a way to reach the villages.

II. ON TOUR.

The missionary who tours in a houseboat has her home always with her, ready,—like the snail, only it carries her, instead of her having to carry it; while the missionary who tours in a tent has to pack and unpack all her personal effects, camp supplies, etc., every time camp is struck and moved, every few days or so. Moving and settling so often is indeed a tiresome business. The houseboat has an attractive little suite—living-room, bath, and pantry for the missionary herself, and quarters small but compact for her assistants, the biblewomen, and her crew. On her little front deck she may sit of a quiet evening at the end of a hot hard day, watching the sunset

colors fade and the beautiful soft Indian night advance while the banks, reflected in the still water, glide past as the coolies tow her to her next stopping place. With the boat moored to a selected spot she will walk or ride to the villages within reach until all are visited, and then move on and repeat the process from another point until the whole field is covered.

The missionary who tours on "dry land" hires an ox-cart for the transportation of her camping outfit —personal effects, commissariat, literature, S. S. supplies and prizes, tents and tent-furniture, grain for the pony and some medicines. The loaded cart, resembling a small mountain in its proportions, swings creakingly off and then she becomes aware that the load has somehow become decorated with a variety of supernumerary pots, cans and rag streamers, whose use is hidden from the intelligence that planned but which nevertheless are indispensable (so she is earnestly informed) to the success of the expedition !

The camp is pitched at the particular point where the missionary plans to begin her tour—where there is some shade, water close by, and near (but not too near) the town or village which will be her base for the time. Here she unpacks and "settles in", making herself as tidy and comfortable as she can with her camp furniture, her books, writing material and supplies—the Bible-women's tent close by, the kitchen-tent within easy call. The pony she came on is contentedly nibbling at his fodder, tethered under a

neighboring tree. If she came in a jinrickshaw, that is under a tree, and the whole countryside, apparently, is standing by, watching.

In this fashion housed and furnished, in boat or tent, one can spend weeks, sometimes months, at a time out on the field, moving from place to place, visiting villages adjacent and then moving on until the whole field is covered—receiving replenishments for wardrobe and larder from time to time from home by rail or coolie, and mail through the many branch village post-offices very efficiently managed by the servants of the celebrated Indian Postal Service.

We are now ready for our field-work, camped in tent or boat, right out among the villages. The people know that we are in the neighborhood and, in all probability, are looking for a visit, for news soon flies—the passers-by see to that!

III. WITH THE CASTE WOMEN

Let us begin with the nearest village, and with the caste women in it, for their need is very great and they are dependent upon us for hearing the Good News. The work among the women of the higher castes is done almost altogether in their homes as social custom does not permit of their standing in mixed audiences to listen to street-preaching. And that, moreover, is one of the chief reasons why **women** must take the Gospel to India's women.

And it is better so. In the quiet and intimacy of

the home one can get closer to the hearts of one's hearers. They feel freer to ask questions, and the work is less open to interruption. The best time to

Caste Girls.

visit the caste women is at midday and early after-

noon, for then the men of the house are usually out and the women are at leisure and free from the restraint of the presence of the "lords (for such indeed they are in India!) of creation." The restrictions of caste forbid that the missionary and her Bible-women should be invited inside the house—the verandah, or the open courtyard, about which the house is built, is usually as far "ben" as they get; in this hot climate the more open the place the better. The home of a well-to-do caste woman is often a substantial brick house, with tiled roof and cement floor—sometimes even an imposing house of more than one story with terraced roof and balconies. In almost every case it is devoid of what we would call furniture and decoration—but it may, notwithstanding, be clean and attractive for Indian women are, after their own fashion, good housekeepers.

The highest caste of all, the Brahmins, are, as a rule, hard of access. They are so thoroughly entrenched in the doctrines and ceremonial of their own religion that they are hardly conscious of any need to listen to us. As a class they are entirely self-satisfied and self-righteous and their social prestige and caste pride have erected high barriers between them and the rest of mankind. "We do not need" is the phrase most often heard from their lips in response to our invitation to listen. But—they must be won; "feelings lie buried," and underneath that frozen hauteur hides ofttimes a wistful heart. And when they are won (for they **can** be won) to a listening,

what rare intelligence and quick understanding they often bring to the consideration of our Message! The women of the merchant caste, also, are hard to reach. They are engrossed in the pursuit of riches, and "hardly shall they enter." But it is the women of the great Sudra or middle castes—the farmers, weavers, potters, carpenters and so on—who form our largest and most accessible groups of hearers. They, too, are very intelligent and inclined to friendliness. To be sure when the missionary and her Biblewomen appear at their gates for the first time the women will often through fear, misunderstanding or suspicion, present an unfriendly front, and strenuously oppose, apparently, any attempt to make friends or preach anywhere on the premises. But the truth is, that they are more than likely longing to hear but are afraid, and usually the exercise of a little patience, tact and real friendliness, the soft answer, and above all a sample of our wares—a snatch of a hymn (for they love music) or a reference that will arouse that desire, universally latent, to "know what these things mean"—will break down opposition, win an entrance in a surprisingly short time and, almost before they know it, the missionary and her helpers are seated on mats on the verandah or in an open shed with a crowd of women and children around them and a great opportunity confronting them.

Religion is a real live topic for discussion, a question of absorbing interest any day in India, and that

makes it easy for the preachers—common ground is not hard to find. "Read us something from that big black book" may start the ball a-rolling. Or perhaps the preliminaries of getting acquainted—inquiries about our country, the journey, our families and their welfare will create a sympathetic atmosphere; but the women are soon listening, and sometimes will listen for hours as the matchless story is read, sung and expounded to them by the missionary and her helpers in turn. Questions are asked and answered, problems stated, fears openly expressed. "If we neglect the idols will not the spirits take revenge upon us?" "Will our husbands consent?" "Is not our Krishna the same as your Christ?" "May we believe in Christ and continue in caste?" Long quiet talks ensue with frequent references to "the Book" for a word of promise, warning, or reassurance—and this is the very heart of the field lady-missionary's work. Here heart meets heart before God Himself; impressions are made that may never fade and influences started that will work on to eternity.—"Teach us a prayer" says one woman, "something that we can say to Him." "Teach us a little 'bit' to keep us in remembrance until you come again". This starts another—"when will you come again?" Ah, when?—you think of your 100, 200 or 700 villages; all like this; full of women waiting—waiting for this. "When" indeed! What can you say? Your heart fails you, but, hoping for the best you say, "Next year." "Next year?" they

echo—'' and how can you expect us to believe if you only come to tell us once a year?''

Then we bring out our tracts, prepared specially for women readers, and give them all they will take, to read or have by them for others to read to them; and also scripture portions for sale—half a cent each—and often these are bought in quantities. The growing demand for education for women has created an interest in the printed page which is a great help to us in our work and makes it possible to leave with them the Word of Life.

But—one remembers with compunction not only other villages on the field, but other women in this very village and so, even in the midst of protests, the missionary and her Biblewomen say good-bye and, promising to come again ''next year'', ''without fail'' (if at all possible) they go on to another street, another home, to give the women there their chance—and so, to every street, trying to respond to the invitations that come thick and fast now. No need for the missionary to coax and solicit now—the invitations have become very pleading in tone, invitations which **must** be complied with until every woman who will hear may hear—has had her chance, anyhow; until every quarter of the village—where the weavers, the potters, the swine-herds, even, live all—all have had their chance. Until every village that we can reach has heard the Good News.

Happy indeed though very rare is the lady-missionary who has an efficient and sufficient staff of

Biblewomen placed in different centres on her field to carry on the work between her visits on tour, and give the women the definite and regular teaching that many of them crave. When that is possible the missionary's tour is a more joyful and fruitful proceeding, and results more abiding and plentiful. Otherwise, at first, it seems almost entirely fruitless and one is apt to become discouraged because it seems as if, in such uncongenial soil, and with such little care, the tender plant must die for lack of nourishment. But it is a wonderful, living Word after all, that will not "return unto Him void"; and the Spirit that "bloweth where he listeth" is in every place; and in a few years and with the help of the literature we have distributed, we find that although at first it seemed idle to hope that they would ever grasp and hold on to even the rudiments of our first tremendous message—that God is One and indivisible and good—they do, in time, get it; it sinks in; and they go on to a fuller understanding of the whole Gospel. Here and there, as we visit again and again the same villages, and meet and teach the same women, there emerge from the group or crowd of casual listeners those who hear to believe, who reach out and grasp eternal life, and whose lives show evidence of the influence of Jesus. A few have really joined our churches—many still await the day of emancipation from the bondage of caste. Even unbaptized, they witness for Him in their community —"Oh, yes, she is one of your Christians," said a

caste woman one day of a young neighbor who had gone to get her Bible and hymn-book—"she is of you, not of us."

IV. WITH THE CHRISTIAN WOMEN

But what of the non-caste women? They live over there, in the outcaste quarters of the town, sep-

A Christian Woman.

arate, "untouchable"—not in brick mansions but in thatched mud hovels or huts, crowded and squalid and unlovely; and yet there, too, are precious jew-

els, souls He "lived, loved and died for," and there too the field lady-missionary finds great work to do.

In those fields of our Mission where converts have come in numbers from the ranks of the outcaste people, the outcaste women are best reached through the Christian women residing in their midst, who are their relatives and friends. To this end the field lady-missionary of the fields in the southern end of the mission—Akidu, Avanigadda, Vuyyuru, Ramachandrapuram, Tuni and others where this principle holds good, does a good deal of what may be called "pastoral work" among the Christian women of her field, knowing that as they "grow in grace and in the knowledge of the Lord Jesus Christ" their witness and influence will do more for their unbelieving neighbors than she can ever hope to do. More and more on these fields the men and women of our local Indian churches are assuming the responsibility for the evangelization of their own non-caste communities, and are more and more leading off in this work. For the better training of the women of the churches, they have been organized, in their village congregations, into Women's Helpmeet Societies under the leadership of Indian women—sometimes the resident Biblewoman or pastor's or teacher's wife. The threefold object of these local societies is Bible instruction, (given regularly every week or month by the leader), devotional exercises and personal Christian service.

The field lady-missionary is peripatetic Organizer-in-Chief, general Superintendent, Treasurer and Counsellor for the societies on her field. On tour she visits them examining the women in the course of Bible instruction (already prepared by herself for the whole field) and also the leader's records and accounts—for the women contribute to the support of their own Home Mission work. At central points she holds Women's Rallies. It is her constant endeavor to train and inspire the local leaders of this very important work and to this end Workers' Conferences are held from time to time in central places where groups of leaders can meet the missionary for three or four days as her guests, for Bible study, prayer, and discussion of the work.

The missionary's own personal relations with the Christian women are those almost of a mother with her children. They feel that she is especially for them and there is not a detail of their lives that she is not expected to take a keen interest in, when appealed to. All her personal contact with them is warm and close, and amidst all her pressing duties she must never be too busy to listen to a tale of woe, and must know a cure for every ill. Her personal efforts for them are directed mainly towards the building up of Christian character in the knowledge of God's will and Word and towards leading the women out of their ignorance and backwardness into God's glorious service. Such unpromising material as these new recruits from the outcaste ranks

present at first, is hard for Canadians to imagine. Much patience and courage and faith is called for on the part of all concerned; but "the entrance of Thy Word giveth light" and the missionary has the unspeakable satisfaction of seeing it come to pass. In the yearly evangelistic campaigns of the Mission, sometimes in groups, and sometimes singly, our women in simple faith and loyalty are learning to do increasingly successful service. Personal evangelism all the year round, too, is an objective in view ever kept in the foreground.

V. THE CHILDREN

The field lady-missionary is also, usually, in charge of the organized work among the children. This is carried on by means of Sunday Schools and Evangelistic Schools ("Sunday" schools held on week days) for the Christian and non-Christian children respectively. Mission workers, both men and women, and volunteer Christian workers, are the leaders, but the field lady-missionary is Superintendent-at-large. She visits and examines, when on tour, sets lesson-courses, holds rallies, distributes prizes, holds sessions for S.S. workers for their encouragement and conference. This work among the children is a great work, and second to none in importance.

It is hard to say which department of the field lady-missionary's work is the most important:—

1. The thousands of caste women, secluded, shut

in and dependent for the Word of Life upon her and her Biblewomen, or

2. The Christian women, in their hundreds, at

Looking Our Way.

present illiterate in the main and weak and backward who yet must be and are the light-bearers to their non-caste sisters out of Christ. These (1 and 2) are the passing generation—soon beyond our reach, and the "King's business requireth haste," or,

3. The children, the coming multitudes, looking our way. What can we do for them?

VI. TRAINING LEADERS

But perhaps, looking into the future, the most im-

portant work of the field lady-missionary is, under God's guidance always, to pick out and train leaders. As she looks out over her field, the villages. the

Group of Bible Women.

thousands of women—the harvest so plentiful, the laborers so few—she realizes that one foreign missionary can never do the work. There are her Bible-women—invaluable, without whom, indeed, it would be hard to know what she could accomplish. But they are so few—there must be more. India will be saved by Indian Christians. And so, all the time, every day she prays, and watches for those whom God will call to His harvest field. And when they come to her she sets about to train and then induct them into service. She tries to put her best into her Biblewomen—special "summer" schools for Bible

study, daily classes and prayer, constant "big-sister" companionship, striving to give them all she has received from her Lord but rejoicing more exceedingly at every sign that they are receiving, not of her but **His** fulness, "and grace for grace."

CHAPTER IV.

MISSION LABORATORIES

I. BOARDING SCHOOLS

Boarding Schools.—These schools are among the very best of the many good gifts which the missionaries are giving to India. We have already learned that there are some 10,000 in daily attendance at the 375 village and primary schools. Among these, the missionaries, from time to time, discover boys and girls who are brighter than the average, and who at the same time give evidence of growth in Christian character. These in time, with proper training, with good environment and under the good hand of the Lord our God will make preachers, teachers, Bible-women, nurses, etc. With this in mind they are encouraged to go on to the Boarding School for better preparation. Generally the parents are glad to have them go and, when at all able, are required to pay at least some portion of the fees. Sometimes however, their consent must be won with many an explanation of the advantages to be gained. The parents' attitude will depend upon the length of time which Christianity has been operating in the village, the number of Christians and the distance to the Boarding School. On some of the fields where the number of Christians is large more boys

and girls seek admittance each year than can be accommodated, and on every field the number is steadily increasing.

Akidu Boarding School.—At Akidu 98 boys and 60 girls were in the boarding departments last year, (1920-21). These all came from the homes on this

The Akidu Boarding School.

great field which now has more than 3000 Christians. Miss Hinman is in charge of the school here and we may illustrate the evangelistic spirit in each of these institutions by the following narrative from her re-

cent report: "A gleam of sunshine broke when 15 girls and 10 boys were baptized. I really had not intended to let so many apply but as they came one by one, insistently begging and showing such clear evidence of understanding, I had to submit. To one small lad I said, 'but you are too young.' He replied, 'but I understand the way of life and can teach others'. To test a little girl I raised the same objection and was met with this reply: 'If I am small my mind too is simple; and Jesus said of such is the Kingdom of Heaven.' A third candidate said, 'is not salvation for children as well as for grown-ups?' "

Avanagadda Boys' Boarding School.—Among all our Boarding Schools this is the youngest. Last year it had 34 boys enrolled. Mr. Cross says: "Our Boarding Schools are the foundries where we begin to mould chosen material into men and women for special work." Mrs. Cross practises what Mr. Cross preaches for she organized the boys into five evangelistic bands, each under the charge of an older boy, which go out each week, to five different places to teach non-Christian children. The fine art of Christian benevolence is also taught in these schools. The Avanagadda boys out of the rice given them for food set aside a portion each day and sell it at the end of the week. What rice they receive each day is no more than they need for that day; but out of this portion of their "daily bread" they made their

weekly contribution to the Church funds and at the end of the year distributed a surplus of Rs. six, equally between the Church, the Home Mission and

A Native Group.

the Leper Mission work. Thus these future leaders of the Indian Christian Churches are finding out the secret of making it self-supporting.

Vuyyuru Boarding School.—The last report from this school shows 43 boys and 42 girls enrolled in the boarding departments. Miss Bessie Lockhart is in charge of this school and Mr. Gordon whom the teachers call "the man of plans," has instituted an agricultural and industrial department. Upon an acre and a half of land the boys and girls by group and individual effort raised vegetables and spices for which they received one-third value, the teachers

in charge one-third, and the school one-third. For the industrial work a full time graduate of the Cocanada Industrial School was employed last year. The school provided the instruments and wood and the boys constructed blackboards, benches, stools, etc., for village school use. Values were placed on all classes of work and the distribution of proceeds was similar to that of the agricultural work. The entire scheme is a commendable effort to provide something more than mere book knowledge to our prospective teachers and preachers.

Cocanada Girls' Boarding School.—The fields lying between Vuyyuru and Vizagapatam have each a smaller number of Christians than the three which we have been considering and therefore the boarding girls from these fields are gathered in one school at Cocanada. This school last year had an enrolment of 154 girls. During Miss Pratt's extended furlough this school has been in charge of Miss Laura Craig. We cannot better illustrate the all-round and thorough Christian training in these schools than by the following paragraph from Miss Craig's report: "The matron conducts prayer twice a day with the boarders, and the teachers in turn take prayers with the whole school every morning. Each class has a Scripture lesson every day. There are two Christian Endeavor Societies, one of which had the privilege of a talk by Mr. McLaurin. All the girls attend Sunday School, in which some of them teach. They are

all present at the morning Church service, also. On Sunday afternoons, I have had a short meeting when I have taken up a course of graded lessons prepared specially for India. On Good Friday, we had a meet-

Boarding School Girls.

ing at which we read the account of Christ's arrest and crucifixion. At the end of March 13 girls were baptized. Work in temperance has been carried on, and about 80 girls signed the pledge."

Central Boys' Boarding School.—This is the boarding school for all boys between Vuyyuru and Vizagapatam. The number of boarders is about 175.

Miss Robinson who is in charge of the school here says: "When the boys are gathered for school opening they are a solid mass, packed from side to side and from end to end of the room, the knees of one boy being in the back of the next and his arms hem-

Central Boarding School.

med in by those of his neighbors on both sides." Discipline in this school, which literally "overflows with boys" is largely in the hands of the older boys who are gradually making it self-governing in this respect. Thirty of these older boys went out each Sunday afternoon last year to teach evangelistic classes in various non-caste sections of the town. Thus young India within the Christian school goes out after young India beyond the schools.

Bobbili Girls' Boarding School.—The Boarding School for girls from Vizagapatam and all other fields northwards is at Bobbili. During Miss Elliott's absence on furlough this year, Miss Knowles is in charge. Some 89 girls are in the boarding department and a new building for the school proper is just being completed. Lace making to encourage self-reliance, self-respect and self-support, is carried on by the girls out of school hours.

Bimlipatam Boys' Boarding School.—This is the boarding department for boys from the Vizagapatam and all other fields northwards. The school is under the supervision of Rev. R. E. Gullison. At each one of these schools many non-Christian pupils are registered as day pupils only. Attendance at Bible classes and other religious exercises is not compulsory for these students. Their attitude however, may be illustrated from Mr. Gullison's report: "The interest of these lads in Bible study has been maintained throughout the year. Quite a large number of the annual Bible prizes were won by them and the highest examination mark was won by a Hindu." These Hindu boys and girls in attendance at our mission schools become far better acquainted with the Bible than they are with their own religious literature.

The Greatest Gift.—These boarding schools are Mission Laboratories where the various elements of Christian manhood and womanhood—self-discipline,

sound health, Christian zeal and knowledge, industry, soul culture and evangelistic fervour—are blended and balanced into loyal followers of Jesus Christ. Out of these groups will come the future preachers, teachers, Biblewomen and other workers for our Mission. Out of these schools will come the mental and moral leaders of our Christian community, leaders who, out of all proportion to their numbers, will influence and mould the character of the new India which is to be. The greatest gift we can give to India in these her troublous days is neither money nor political advice, but educated Christian young men and women. Add to this the fact that many boys and girls who go no farther than the village schools, for the mere lack of libraries and literature, lapse again into illiteracy, and it will be seen that these Boarding Schools are of inestimable value not alone to our evangelistic work but to the entire national and Christian life in India.

II. THE NORMAL SCHOOL

Village Education.—The vast majority of the people of India live in small rural villages, in all there are more than 720,000 of these communities. If Jesus, the day he was baptized, had begun to preach to these people, and if he had preached in a new village every day, there would still be some thousands of villages unreached. The average income of a family is around $50 a year and child labor is naturally widespread. Most of the people are illiterate

and many a man is at the mercy of the landlord or money-lender. He cannot read the agreement which he is asked to sign and finds out too late that by touching the pen of one who wrote his name, he has lost his land or his liberty, or both. Being unable to reckon, he is unable to contradict his master's statement that the debt which is rapidly reducing

Some Raw Material.

him to serfdom has not been worked off. The village school furnishes some protection for it provides one person who can read and write and can at the same time be trusted. The children who learn to read

and write and do some arithmetic, will be no longer at the mercy of dishonest village officials, unrighteous constables and unscrupulous money-lenders. They will cease to be chattels and become free men. The significance, then, of the village school and the service of the teacher-evangelist can scarcely be over-estimated.

The Normal School.—This institution is the strategic centre in the training of these teachers. It is situated at Cocanada and is under the direction of Rev. R. C. Bensen. He says: "The training school is to my mind the greatest educational asset of our mission." The sanity of this statement is shared by all our missionaries who generally believe that one of the mainstays of our work is the teacher-evangelist.

The Montague-Chelmsford Reforms.—Under this new scheme the Educational Department has been handed over to a purely Indian management. Direct opportunity to guide the educational policy of India thus becomes less and less. Our great opportunity centres around the strong indirect influence of Christian teachers whom we can train and send out to work in village schools. This is quite democratic, purely Baptistic and greatly enhances the value of our Christian Normal School at Cocanada. Every Christian teacher who goes out is under God, just one more unit to leaven the future democracy of India with the spirit and mind of the Master. If

an honest human race will make an honest horse race, then Christian Indians will make a Christ-like India. May God bless our Normal School and make it a large source of Christian leaders. Mr. Benson is a first-rate Christian educationist. The Indian staff is efficient. Let us support them with daily prayer and an adequate equipment.

III. THE UNION THEOLOGICAL SEMINARY

The Ramapatam Seminary.—On the 9th of May 1868, Mr. and Mrs. Timpany reached Nellore in the Madras Presidency, and began work under the American Baptist Missionary Union. After two years here they removed to Ramapatam. Through kindness and tact they won the people who at first were quite hostile and very shy. In two years the church in Ramapatam which began with 35 members had grown to 267. The evident need was for Indian preachers to train and shepherd this rapidly increasing flock of Christ. To meet the need a Theological Seminary was opened in 1872. Mr. Timpany became the first Principal . The aim of the Institution was to "raise up a class of fairly educated men, simple in habits . . . whom the poor churches will not find it impossible to support."

The Samalkot Seminary.—In the Autumn of 1878 Mr. and Mrs. Timpany returned to India for a second term,—this time to labor in the newly-formed field of the Ontario and Quebec Foreign Mission

Board. By 1880 this work, so well begun by Dr. and Mrs. McLaurin, had grown until the need for an Indian ministry was felt in this field also. With characteristic promptness and vision Mr. Timpany wrote the Board in these sentences: "Our great need now is a devoted trained ministry who will go to these people, . . . and deliver the pure, loving message of Jesus the Christ of God." The missionaries at their next Conference supported this letter with a strong resolution. The Board at home heartily endorsed the opening of a seminary and appointed Rev. Jno. McLaurin as the first Principal. In 1881 land was secured in Samalkot as a gift from the Rajah, "so long as it be used for missionary and educational purposes." In 1882 Dr. and Mrs. McLaurin assisted by two Indian Christians opened the Samalkot Theological Seminary. The enrolment the first year was 15 and the second year more than 50. The Seminary continued its good work here until 1912 when, under the leadership of Rev. H. E. Stillwell, it was moved to Cocanada. The school followed, in Cocanada, its onhigh calling of making men for the ministry and was blessed of God.

The Two United.—A union of the Canadian Baptist and American Baptist Seminaries was effected in July, 1920. The new institution is called "The Union Theological Seminary." At present it is located at Ramapatam, where our own Mr. Timpany began the work in 1872. As soon, however, as the arrange-

ments are completed and the buildings can be erected it is proposed to establish the new Union School at Bezwada. This town as you will see from your map is in the centre of the Telugu conutry and immediately between the Canadian and American territories. This town, too, is one of the growing Telugu cities and our boys here will receive their training in the midst of their people's thought and life. Our representative on the staff is Rev. J. B. McLaurin. The Indian teacher from our Mission is Mr. Chetti Bharnumurti, a graduate of Serampore College and a former pastor of the Telugu Church at South Cocanada. Two missionaries and two Telugu teachers are provided by the American Mission. By this Union then we receive the advantage of a thoroughly good seminary with three missionaries and their wives upon the staff at one third of the cost in men and money. Best of all India will receive a body of Christian leaders with such character and devotion as will enable them to assume the increased leadership and responsibility which the growing Telugu Churches imperatively demand.

A Christian Coalition.—This plan is not a merge for economic advantage. It is a Christian coalition for the highest and holiest purpose in all India. Remember, 85% of our people live in rural villages. There are about 7000 such centres upon our Telugu field. We cannot send a Canadian missionary to each one of these villages. Under God, we can send

a Telugu preacher and this is far better, not to say much cheaper. Indeed Mr. McLaurin says: "The training of thoroughly competent Indian pastors and other leaders is not only the preferable but the only possible course to meet the demand of the new day." The work of our Union Seminary is to fill Telugu Timothys with the love of God, the mind of the Master and the power of the Holy Spirit, and then to send them forth to these villages conquering and to conquer in His name. Mr. Timpany wrote 42 years ago: "Our success or failure as a mission is bound up with this question." The great missionary hero is gone but his words are as true to-day as when he spoke them 42 years ago. By your persistent prayers and by your generous gifts make the Seminary succeed; then God through the preachers whom it trains will lead India to the feet of His Son —their Saviour and ours.

A Good Beginning.—We will close our account of the Union Theological Seminary with the following paragraph from Mr. McLaurin who is our Canadian missionary upon the staff. "We have at present in the school a total of 36 (Can. Bap.) students, 21 men and 15 wives of students. The Union has begun under the happiest auspices and the students all work together in the best spirit without any hint of sectionalism. So we have made a good beginning, and got really started at this mighty work. Its results no man can number, and the widening of its

influence none can foresee. But we shall see even here sufficient of it, and that not many years hence, as will bring us to our knees in gratitude to God for the riches of His inheritance in the Indian people; and one day we shall fully understand, when we too behold the 'great multitude, which no man could number, of all nations, and peoples, and kindreds, and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.' God speed the day, and may we all in prayer and gift and work, have our part in the great consummation."

IV. THE McLAURIN HIGH SCHOOL

Accredited Christian boys, from any field in our mission, who wish a higher education than that afforded by the Boarding Schools, may enter the boarding department of this excellent school at Cocanada. It is called the McLaurin High Schoool in honor of the pioneer missionary of the Canadian Baptist Mission. It was opened by Rev. H. E. Stillwell in July, 1912, and is now in charge of Rev. R. E. Bensen. The number of boys in the boarding department is about 180. In addition to these Christian boys, who come from the various fields in the mission, a large number of Hindu and Mohammedan boys from Cocanada city are enrolled as day pupils only. Boys from this school are usually very successful in the public ex-

aminations. It is therefore popular and the enrolment taxes the building to the utmost. Daily Bible study is a part of the school curriculum and non-Christian students frequently show a great deal of interest in this part of the course. The boys in the boarding department begin the day with the "quiet hour" and prayer in each dormitory room. Christian Endeavor and prayer meetings are added to the regular church services. The older boys also engage in evangelistic work in and around Cocanada. Just $35.00 will pay for the fees and board of a boy in this excellent school for one year, but no money will represent his worth as a future Christian leader in our mission and in the life of India.

V. THE BIBLE TRAINING SCHOOL

Special Bible Study.—In order that each prospective mission worker may become first of all, mature in character and thoroughly grounded in Bible knowledge, a compulsory Bible study course has been inserted between the third form or the eighth standard on the one hand and the High School course on the other. In addition then to the regular Bible instruction received in each of the lower standards, every prospective mission worker and each High School student must take this one year course entirely devoted to "Bible subjects and personal aggressive Christian work." A recent Bible Training Class consisted of forty boys, thirty of whom had completed the eighth standard work. At the annual

examination fifty per cent of them were successful. Mr. Bensen who is also in charge of this work says: "From my personal contact with these students, I believe that upon many of them God has truly laid His hand, separating them for His service." Thus through the Primary School, Boarding School, Bible Training School, Normal School and High School every effort is made to render these Telugu Timothys effective and efficient Christians who may rightly divide the Word of Truth.

VI. THE VIZAGAPATAM HIGH SCHOOL

A School With 900 Students.—The High School at Vizagapatam enrols more than 900 students, ranging from the lowest standards up to matriculation. It is not only the oldest but the largest and one of the best High Schools in the Madras Presidency. Some forty of these boys come from Christian homes but the rest are practically all from the high caste homes in the city. This gives us an everyday contact with a large and strategic group from that part of the people who are the hardest to reach in all the country. Apart from the salary of the missionary in charge and that of two Christian teachers, who give their time to teaching the Bible, the school is practically supported by fees from the boys. With nearly 1000 students enrolled many of whom in later years will occupy positions of trust and influence, with the continuous and consistent contact with higher Hinduism which the school af-

fords, it is easy to see what a large and strategic opportunity this school offers for permeating the life

The Vizagapatam High School.

of India with the principles and practices of the Prince of Peace. The Bible is taught every day and examinations are taken in this as in other subjects.

VII. THE TIMPANY MEMORIAL SCHOOL

A School for Anglo-Indian Children.—This institution is named after the late Rev. A. V. Timpany who, in 1883, opened a free school for European and Anglo-Indian (Eurasian) children. The school was placed under the care of Miss Ellen A. Folsom and enjoyed considerable prosperity from the be-

ginning. In December, 1886, a commodious building, enclosed in a compound of four acres, was purchased in Cocanada and named the "Timpany Memorial Hall." Work was begun in this building the following year with an enrolment of 14 boarders and 23 day pupils. In 1913 further accommodation was provided by the opening of "Hudson Hall" in memory of Mrs. Amanda Folsom Hudson, of Ottawa. The

Hudson Hall.

attendance at the school fluctuates, but it continues to supply a real need to the community. With more funds its usefulness could be greatly increased. The

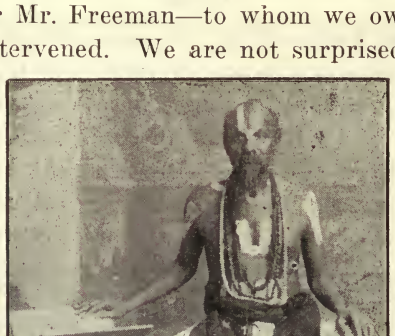
last report gives 22 boarders and 30 day pupils enrolled. The evangelistic spirit of the school is good and conversions regularly occur each year. This represents the educational and Christian effort of Canadian Baptists for the somewhat large and very needy group of Anglo-Indians.

VIII. BY THEIR FRUITS YE SHALL KNOW THEM

A Hard Test.—With all these schools in operation one naturally looks for large spiritual returns, and expects to find faith as well as works among the Telugus. The full results of our work can only be gathered by a survey of all these chapters; but we mention here the Indian staff of 875 devoted workers as one of the direct and noble results of these Mission laboratories. Then there are the 78 churches with 14,000 communicants, and a Christian community of 75,000 which is growing more rapidly each year, and which is leavening India with the principles and the practice of the Prince of Peace. "By their fruits ye shall know them," is a hard test but a fair one, and by it Christianity has everything to gain. Hinduism has had a fair trial in India for nearly 40 centuries. Our missionaries have been laboring there a little more than 40 years, nevertheless, in at least four regal respects, the Christians are distinctly superior to their Hindu neighbors.

They Outlive Them.—Here is a man whose parents were outcastes; but he is preaching to high

caste Hindus. "If Christianity is such a good religion what has it done for you?" they ask. "My parents taught me to drink and gamble, now I have given that up. My mother taught me to use very bad language. Now I do not. I once had a very bad temper Now I control it." This was his answer. "Can we not make you angry?" they asked. "You may try," he said. When things had gone unreasonably far Mr. Freeman—to whom we owe this incident—intervened. We are not surprised to learn



A Hindu Priest.

that this teacher, when afterwards subjected to a moral test of extraordinary severity, came through worthily. Some, of course, fail when face to face with temptation and persecution; but, generally, they are faithful and loyal to Jesus Christ, so far as they know Him. Here is an enquirer whom Mr. Gordon will tell us about. "A rather elderly man and to

all appearances very frail gave his name to be a Christian. The caste people of the village warned him against doing so to no effect. They told him he dare not come near the village. Then they took his poor lean cow which was grazing on the common road-side and put it in the pound twice in one day—I saw the receipts. As he did not wince under their blows they refused him coolie work at harvest time, but the old man hung on to Christ. Then they cut down the tree in his small garden plot and stole it,

Christian Preacher.

and still the old wizened man stood firm. After that these stout agitators for home-rule tied the would-be Christian (surely he was already one) to a tree and threatened to take his life if he did not

renounce Christianity. This poor coolie, who six months before had been a leader in the ways of idolatry, who could neither read nor write, whose antecedents and precedents were all against him, answered that they might kill him if they liked because he would then go to Paralokam (Heaven)." So these people, led by the leaders who have been trained in our mission schools, are faithful and loyal in the midst of heathendom, steadfast in persecution, and cheerful in the face of opposition.

They Out-Give Them.—Let us begin here with the boys and girls in these mission laboratories. Little by little and day by day, they take from their daily supply of rice a portion for the Lord's work. The rice is pooled and sold. Out of the proceeds they give to the weekly and monthly collections of the church. The rice given in this way at the Central Boys' Boarding School last year sold for rupees 150. After giving their regular collections, they had Rs. 18 left, which they divided equally between the new chapel at Samalkot, the Leper Home at Ramachandrapuram and the starving children of Central Europe. These are the boys who in future years will lead the Indian Churches to self-support.

They Out-Die Them.—A wealthy farmer when upon his death-bed called in the Hindu priests. They read their sacred books, but peace and hope came not to the dying man. In restlessness of soul he sent for the Christians' Teacher, who took his Bible

and read to him "Let not your heart be troubled . ." "In my Father's house are many mansions . . ." Then he turned back and read: "God so loved the world . . ." Later, Dr. J. R. Stillwell—who relates this story—went to read and pray with him. When Hinduism failed, Christianity triumphed for the man died in peace trusting in God through Jesus Christ.

They Out-Think Them.—A Christian community is a progressive community with new standards of cleanliness, education, comfort, and self-respect. In Government positions, in High Schools and College class-rooms, you find the Christian, who only yesterday was a despised outcaste, side by side with the Brahmin and doing as well as the best. Heritage and influence are all against the Christians, but Christ has come, "that they might have life and have it more abundantly"; therefore they win. Reborn in Christ the Christian feels himself a new creature and a real man. Now he counts as an individual, for personality has a new value. He is not only a saved man but the man for whom Christ died. The outcaste woman says: "Christ died for me and therefore I count too." As men think in their hearts so are they. This thought of their new birth and new worth in Christ begets human brotherhood, social self-respect, hope and ambition. Yesterday they were despised and without hope in the world; today they are respected and alive with a new hope. Hin-

duism and Caste suppressed them until they were well-nigh less than human. Christianity and Christ have lifted them and there is no height to which they may not aspire, for they press on to lay hold on that for which also they have been laid hold upon. The leaders in this magnificent movement are the pastors and teacher-evangelists who are trained in these Mission Laboratories. To keep a boy or girl in the boarding school costs $25 a year for fees and board. To keep a boy in the High School costs $35 a year for fees and board. To keep a teacher-evangelist or a preacher at work for one year costs $50 and $60. Our schools are built and in operation, our bungalows are built and the missionaries are in them. Each $50 extra, therefore, means a new preacher or a teacher-evangelist. Let us give the money and God will give the men and through them save India. If we withhold the money boys and girls miss their chance, bodies unhealed die in torture, souls unsaved die in darkness and the Great Physician fails to reach millions for whom He died.

CHAPTER V.

CHRISTIANITY IN ACTION

I. SOULS AND STOMACHS.

Minding What is Above.—Man is a soul and he has a stomach. This is easily intelligible, and readily accepted by a Canadian who has a Christian home, three square meals a day and has practically no worry about to-morrow. If you are well clothed well fed and housed, and none of it costs you undue worry you can read with an equable mind Paul's injunction: "Since then you have been raised with Christ, aim at what is above, where Christ is, seated at the right hand of God; mind what is above not what is on earth, for you died and your life is hidden with Christ in God." (Col. III. 1-3 Moffat).

Sitting Where They Sit.—Suppose now that you have had just one meal today and are likely to go to bed hungry tonight; suppose you are not sure where tomorrow's food will come from; suppose you were actually feeling the pangs of hunger because food was really hard to get, suppose your wage were six cents or even eight cents a day; suppose you could not get work, even at that, through long periods of the year; suppose your home were just a house and that house a single mud-walled room with practically no furniture; suppose you were paying seventy-five

per cent interest on a debt from which you never expected to be free in this world; would you find it easy to set your mind on things above and would you find it easy to keep your stomach from encroaching upon the rights of your soul?

What They Worship.—Ask the outcaste for his god, says Mr. Phillips and, "if he is in a merry mood he smacks his stomach saying that is what he worships. If he is more serious he shows you a poor hut or a platform under a neem tree, containing three bricks raised on end and smeared with saffron, perhaps with a little cocoanut-oil lamp burning in front of them. These bricks are his god." (The Outcastes' Hope, p. 13)

Religion and Proverbs.—Religion says to these caste-ridden folks, "stick to the job of your own caste; but his proverb says, "a man must do many things for the sake of his stomach." With poverty for his life-long companion and with absolutely no margin between what he can earn and what he needs for the barest necessity of life, one is not surprised that he frequently follows the proverb.

Like Priestess, Like People.—A Pujari or Priestess one morning chanced to visit a home where Miss Baker and her Biblewomen were teaching. She was quite interested in the Christian message and listened with "the greatest eagerness." Afterwards she told Miss Baker "she had visited every shrine she knew of without receiving that which she

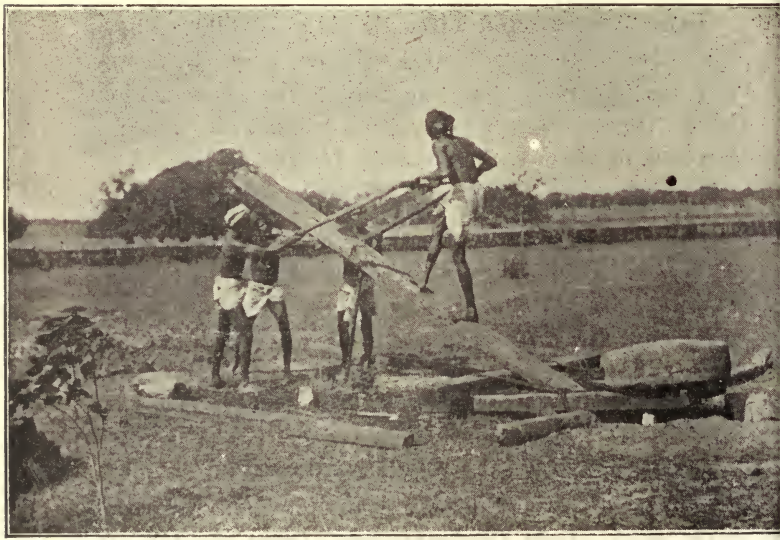
sought;" then she added, "but I've got my stomach full this morning." "Like people like priest" was never truer than here. The people from whom our Christians come, like this Pujari, are intensely religious; but the plain every day business of getting enough to eat, is so constantly with them that the soul has little chance to compete with the stomach and they frequently talk to the latter when they mean the former.

Land, Liberty and Life.—India's 720,000 villages are almost all agricultural villages and her people live very largely upon the land. The great majority of the outcaste people are agricultural laborers, but few of them own any land for themselves.

In the Course of a Year.—The average wage in our part of the country is eight or perhaps ten cents a day, with considerable periods of unemployment at that. During the time when the fields are being ploughed, the rice transplanted and the harvest gathered, say from July to January, there is generally more or less of work to be had. During this period of the year the family will live cheerfully enough. After the harvesting and threshing is done, however, say from the middle of February until the rains come again the next July, there is little or nothing to do on the land. The sun is very hot and the ground is baked exceedingly hard. With 80 per cent of the people engaged in agriculture, there is very little industrial activity in the country. Dur-

ing this period then our outcaste farm laborer may have many weeks with nothing to do. During these seasons food supplies run low, debts are contracted and perhaps one meal a day is as much as he can provide at the best.

He Putteth Out His Money to Usury.—Suppose now a year of scarcity follows. The rains are a partial failure, crops are poor and work is therefore



An Indian Saw Mill.

scarcer than usual. In addition to this, the price of rice will be considerably above the average, and we have already seen that there is actually no mar-

gin between what a man earns even in a good year and the imperative needs of his family. In circumstances like these it does not take much imagination to understand how a family gets deeply in debt to the land owner. The father, and his family, for that matter, will work for the ryot (land-owner) next season, of course, so he borrows from him rupees 15 or he may get an advance of rice for food. A common rate of interest is one anna per rupee a month. There are 16 annas in a rupee, so our friend is paying 12 annas a year for the loan of 16 annas, i.e., 75% per annum. Now our Hindu ryot has no very keen conscience and instead of rupees 15 he writes down twenty-five and the debt grows faster still. This outcaste laborer can neither read nor write, and he has no good reason to trust those Hindus who can. He therefore helplessly, rather than innocently, puts his thumbmark to the unscrupulous agreement.

Now and Then a Famine.—Where so much depends upon the caprice of the monsoons, years of scarcity are sure to come every now and then, not to mention an occasional famine. The sons (according to the unwritten village laws) inherit the debts which the fathers make during these times of stress and need. The family therefore sinks hopelessly into debt and becomes virtually the slaves of the ryot.

The Inevitable Result.—Perhaps a few of these panchamma people have some land of their own. How long can they be expected to keep it under such

conditions? After a crop failure in Saskatchewan the farmer goes to a bank and pays 8% to get "carried over." Our outcaste landowner borrows money for seed and the above story is repeated. With interest at 75%, the principal is dishonestly increased, and soon the land is "eaten up," by an exorbitant rate of interest on money, part of which, he never received. Thus it is, that scarcity of food, lack of work, exorbitant interest charges, and unrighteous money-lenders, all combine to deprive these people of land, liberty and even life itself.

The Question.—This is the atmosphere in which, the foundation upon which, and the material out of which, our missionaries in India are endeavoring, under God, to build churches. With these heavy handicaps how will they ever become independent, self-supporting, self-propogating and self-governing churches?

The Answer.—Our first answer is that Christianity is in itself a great cure for poor economic conditions. Carlyle was clearly right when he said that "the soul of all improvement is the improvement of the soul." If any one among you thinks that Christianity has not done much for the improvement of the race let him consider these two facts: First, that the wealth of the world is gathered chiefly in those lands that know Christ best; secondly, and this is more significant still, that this wealth is far more evenly distributed in those lands where the church of Christ

is built at the cross-roads and upon the street corners. Rev. J. E. Chute, whose long experience upon the great Akidu field enables him to speak with authority says: "Whatever economic prosperity the Christian community possesses has been acquired mostly subsequent to their conversion." Every church etablished in India, then, and every convert to Christianity in the land, is a sure sign of a better day coming. You cannot get golden conduct out of leaden instincts but you can get and you will get it from men who have been born again.

II. CO-OPERATION.

Acquiring Land for the Christians.—While Mr. Gandhi has been preaching non-co-operation with the Government, the missionaries have been co-operating with them in an effort to lift the outcastes from their present depressed condition. Part of this effort has been the free distribution of unoccupied lands. On the Akidu field Dr. Wolverton assisted the Christians in obtaining over 300 acres on deed and much more upon a three year lease which may become permanent. On the Vuyyuru field 2000 acres were applied for through the Co-operative Society. Not all will be received of course. These folks, then who never could have bought land, have thus come into the possession of an acre or an acre and a half worth, from $100 to $200 per acre. It is not a "quarter section," but it is considerable for them and an unusual privilege. To get it cost the mis-

sionary a great deal of correspondence, and now he must be ever on the watch to protect them from the money-lender and the Hindu land-owner who would be glad to deprive them of their gift and keep them in further servitude. On the Avanagadda field the Christians received last year about 175 acres. Mr. Cross says: "We hope the possession of this land will be a great help to the Christians both economically and socially and that it will enable them to assume greater financial responsibility on behalf of their churches."

Government Appreciation.—The government of India fully appreciates the value of the work done by the missionaries through these indirect means and cordially welcomes their co-operation in furthering the moral and material well-being of these depressed classes in the land.

Caste Disability.—The outcastes themselves appreciate this work on their behalf. For many centuries the higher castes have treated them as mere beasts of burden. Without souls to be saved, they were not allowed to enter the temples; without brains to be educated, they were not allowed to enter the schools. Their proverb says: "Only if he is beaten will the pariah get sense," and their sacred literature teaches that it is a crime punishable in hell to teach him the sacred books. Both in the letter of British law and in the spirit of its administration in India, the outcaste has equal rights with the higher caste. The sweeper at the lowest end of this

social system is as good as the Brahmin at the highest end, so long as he behaves himself. You cannot however, put an English official in each of these 720,000 villages. In spite of the letter and the spirit, then, there are schools by the thousand, post offices by the hundred and court houses by the score into which he cannot enter.

Saving the Soul and Salvaging Society.—Through the missionary he obtains schools for his children, social standing for his family and protection from injustice for himself. In Christ he feels himself a man for the first time and attains more privileges in a generation than before in a millennium. The general movement towards Christianity which is so manifest throughout our Mission, has in it, therefore, a two-fold factor. First and chief, of course, is the divine discontent of the soul until it finds its true Saviour and Comrade and Deliverer in Jesus Christ, coupled with the earnest efforts of the Telugu Christians to lead others to Him. The second factor is a social one. Within Christianity the outcaste looks for schools for his children, for sympathy and brotherhood for himself, and the attainment of their long lost rights for the community. Thus through the missionary agency the Gospel of Christ becomes the very power of God to save the soul and to salvage the society. The outcaste under the aegis of the Holy Spirit, better clothed and better fed, begins for the first time in history to grow in wisdom and in favor with God and man.

Co-operative Loan Societies.—These are founded by the Y.M.C.A. and by the missionaries, to enable the members to obtain a loan at a reasonable rate of interest. Through these societies some members become free of debt entirely, and others largely reduce their indebtedness. Improved implements are introduced and other advantages are attained which make for a larger degree of independence. Following this initiative, the Government is now establishing co-operative societies. One of Dr. J. R. Stillwell's best teachers was recently, with his full consent, appointed as inspector of these societies in his district.

The Co-Operative Society of Vuyyuru Christians— This was formed in 1920. The shares cost rupees five and no person is allowed to hold more than twenty shares. It now has more than rupees 2500 in the bank which will be held for agricultural purposes only. The Society is now registered by Government and can hold lands in its own name. Mr. Gordon says: 'My whole object in the establishment of the Society and in securing land was to assist our Christian community—who are hopelessly in debt to the farmers for whom they do coolie work—to reach some degree of independence.''

Community Service.—It can now be readily pointed out how each one of our village school teachers and preachers are able to do some social service of the very highest type. Here is a man who must

borrow rupees 15 for seed rice. He can neither read nor write and the money lender writes down Rs. 25, and perhaps, 75% interest. To sign it means to lose his small holding of land. Before he puts his thumb-mark to it, therefore, he brings it to the mission school teacher and has it read. He Who drove the money-changers from the Temple must rejoice when He sees them driven from the lives of these Telugu children of His. The village schools themselves are a very direct social gift; for the 10,000 boys who are in daily attendance will know how to read their own contracts and can never be made to put their names to those which call for 75% interest on more money than they receive and may make them and their families virtually slaves to the money lender. Mr. Chute said one day to a caste man on the Akidu field: "Do you realize how much the missionaries have done for education, not only in providing schools themselves, but in encouraging the Government to do so as well?" "Yes," he answered, "this is very true and now that you have taught us to read you must provide us with good literature also." Thus one good service rendered begets the opportunity for a wider service.

III. LACE MAKING.

The Lace Makers.—The number of lace-makers among the Christians is growing steadily and their place in the industrial life of the community is increasingly significant. Lace-making is one of the

methods through which the women of India are being lifted out of despair and helplessness to a place of self-reliance and self-respect. Sitting upon the mud floors and beneath their thatched roofs, in small rooms with poor light, or else in the too bright sunshine upon the little verandah these women toil with patient persistence and with marked aptitude for their task.

The Sales Department.—The sales are conducted through the lady missionaries and the missionaries' wives who with a great deal of care and time forward lace to good women at home who also give much time and care in the selling of it. Every dollar realized from the sales goes back into the development of the women's work there and into the hands of the makers.

Economic Advantages.—Boarding School girls, widows, orphans and cripples find this a means not alone to support themselves but their church as well. Miss Elliott, speaking of her Boarding girls at Bobbili says: "It is gratifying to note the awakening consciousness that they need not be forever dependent on others, but can earn for themselves. This engenders self-reliance and self- respect. Some apparently very dull girls can make beautiful lace." Wives of our preachers and teachers are among the busy makers and supplement the salaries which are too small for the needs of a growing family.

Crippled Kantamma.—Here is a story from a Lutheran missionary which may help those who sell and those who buy. "In a palm-leafed hut, 9x9, lives crippled Kantamma with blind Mary her mother. Kantamma's body is helpless from her hips

Mat Makers.

down. She has no rolling-chair. When she moves about she places her hand palms down on the ground and swings her body forward. She supports herself and her blind mother by making lace. Whenever a service is held Kantamma is sure to be there, walking a furlong on her hands in order to attend. Her eyes tell of the joy she has found in her Saviour.

Evangelistic Results.—The lace-makers are taught the Gospel stories, Christian hymns, texts, etc., and they in turn are expected to teach others, so this, like all our other work, becomes a direct evangelistic agency. We can best illustrate this by the following paragraph from Miss Jones' last report: "In Kallem, one Saturday evening, twelve brought the six or twelve whom they had taught. One caste girl brought her mother, sister, aunts and neighbors, who recited two, ten or even thirty verses. One young woman stood outside the church, weeping because her disciples failed to appear. Sunday, four were baptized. K. Sarah, the Pastor's wife, illiterate, but enthusiastic, and Shantamma combined to teach lace and the Gospel to a young Kumma widow, Parala Subbamma. She joyfully confessed her Lord on Easter Sunday. A deserted wife similarly taught by the Compounder's wife, is waiting for an opportunity to become a Christian." Although the lace industry on the Ramachandrapuram field was begun by Mrs. Gunn just ten years ago, there are now more than one hundred women employed in it, on this field alone.

IV. THE INDUSTRIAL SCHOOL.

India and Industry.—India is a country rich in raw materials and industrial possibilities, but poor in manufacturing accomplishments. "Her labour is inefficient but capable of vast improvement. She relies almost entirely on foreign sources for foremen

and supervisors, and her intelligentia have yet to develop a right tradition of industrialism. Her stores of money lie inert and idle." These words are taken from the report of a commission appointed during the war to thoroughly investigate industrial conditions in India. The possibilities for industrial expansion were found to be varied and very large. The Government has now adopted a policy of "energetic assistance in the development of Indian industries in order that India may become independent as regards men and material."

The Christians and Industry.—Generally speaking, the Christians, coming, as they do, so largely from the outcaste community, are at the very bottom of the social scale and in a state of poverty which it is difficult for Canadians to appreciate. In order to rise they must have some assistance and leadership.

What Has Been Done.—Fifty years ago the business men of Basel came to the help of the Christians on the south-west coast of India, giving them industrial missionaries, machinery and funds. Today they are in the front rank of the weaving, dyeing and embroidery industries. They are unexcelled in printing, book-binding, tile and brick manufacture, and some other industries. The Christian community is rooted in the economic and industrial life of this district. 8,000 of them earn a comfortable livelihood and not a few are managers and owners of their own business.

The Proposed School at Cocanada.—For some time we have carried on a small carpentry school at Cocanada. The work has been in charge of Mr. Craig who has successfully conducted the school along with his other duties as field missionary. The number of boys in attendance has averaged about ten and some excellent results have been achieved. Now it has been decided to attempt something more far-reaching. The following outline of the proposed scheme is by Rev. Dixon Smith, who has been taking special training in Toronto for this work:

The Carpentry School.—This is planned for twenty boys with a regular curriculum and time table. Young men are being trained as teachers for this department. It will require one large room, twenty carpentry benches, with tool kits for each and an outfit of special tools for general use of all. The course will cover five years of which three years will be spent in instructional work with only a little commercial work. The last two years will be employed in the factory on commercial work with only a very little instruction.

The Forge.—In India carpentry and blacksmithing go together. A man is expected to know both and a man with some knowledge of both will find more work. We plan ten forges of various kinds from the native skins to the modern blower forge, so that, while using what is already there, we will be adding something more advanced. This department

will require one room, a trained teacher, and forge equipment, which last is now nearly all in hand. The class will be arranged for 20 boys, with a simple but wide curriculum of work and a regular time table.

The Wood-working Factory.—The chief aim of this section will be, first, to complete instructional work in carpentry by employing the boys for two years on commercial work. Boys never learn a trade in a school. In the school they will learn how to do the work, in the factory they will develop speed and efficiency and after a little while they will get only the money they earn; they are thus much more likely to make a success when they leave the institution. Second, an attempt will be made to demonstrate modern methods of production. All logs and lumber in the district are sawn by hand now. A small portable saw mill has been obtained with the simpler wood-working machinery, which, while not right up to date for this country, is as far in advance of methods in India as it is safe to have at the commencement. There will be a small dry-kiln for seasoning wood by modern methods and an attempt will be made to develop a market for rough and finished lumber, building timber, furniture, etc. It is our aim to do something toward developing the wood-working industry in the district in which the mission works. Market-gardening and poultry-raising will also be taught to some extent.

The Goal of Industrial Evangelism.—Better

methods of production, more efficient workmen, a higher wage-level, a higher standard of living, better homes, more food, a margin above absolute necessities for some comforts, honest business, learning under Christian influence, the presentation of the character of Jesus Christ as the honest efficient labourer, another point of contact to present the Christ as a Saviour: these are some of the aims and ideals which constrain us to press onward in industrial evangelism.

CHAPTER VI.

FOLLOWING THE GREAT PHYSICIAN AMONG THE TELUGUS.

I. THE BEST BENEVOLENCE IN THE WORLD.

The Great Example.—When in the fulness of time our Father, who is **God,** sent His Son into the world He sent Him as a preacher, teacher, and physician. Livingstone found encouragement in this for he said in one of his lonely hours: "God had only one Son and He was a medical missionary." In our Telugu Mission we have followed the great example for medical missions have had for many years an increasingly large place in our efforts to establish the Kingdom of God in India. In this crowded corner of our great Empire ignorance, cruelty and superstition; poverty, disease and dirt; child marriage and malnutrition; gross neglect and callous indifference to suffering all combine to make the service of the medical missionary the most humane and the most necessary of all social service—the best benevolence in the world. True the Government does offer sanitation and medical relief to the people. Almost twenty-five hundred government hospitals and dispensaries treat over 22,000,000 patients each year. Twenty-five hundred hospitals, however, among 720,000 villages

and towns is a small number, so there is more than ample room and a crying need for every missionary hospital which has been inaugurated.

Real Worth-While Tasks.—"How can one be a Christian and not act?" said Carey. Our doctors in India are demonstrating at each of the eight medical centres the most practical Christianity possible. Flu and famine have in recent years added largely to the already countless numbers of sick and suffering until they crowd our hospitals and throng the dispensaries. Responding to their needs and moved by the spirit of the Great Physician our medical missionaries exert themselves to the utmost by day and by night to relieve the distress of those who crowd about them.

Crowded Hours of Glorious Service.—In Mrs. Chute's Hospital at Akidu patients at times fill every bed, every corner, and lie in rows upon the verandah. At Vuyyuru they have had nearly forty in-patients in a hospital with five rooms calculated to accommodate fourteen patients. When one room built to hold four patients is made to accommodate twelve and each of these is accompanied with an average of two relatives, not only is the room fairly full but it becomes an eloquent testimony to the selfless service and the "soul-force" of our missionary physicians in this needy land. Dr. Hulet, the year before her recent furlough, treated over 800 patients in her hospital, besides giving more than 16,000 treatments to nearly 7000 out-patients. Dr.

Findlay says, to Canadian young men and women, "If you want a really big job come out here where one doctor treats in her out-patient department alone from fifty to eighty-four daily". The week before Dr. Cameron left for her last vacation the Hospital at Chicacole contained 24 in-patients—2 in the operating-room, 1 in the hallway and 1 in the bathroom. At this station dispensary the attendance ran as high as 264 in a single day. Thus through crowded hours of glorious service they burn themselves out for Christ and do "really big jobs".

Evaluating The Invaluable.—If in an unguarded moment and in a mood of materialism you ask, just what are the statistical results of this work, we might answer about as follows: During the last year more than 3000 in-patients were cared for in our hospitals, and about 49,000 out-patients received treatment. Altogether about 95,000 treatments were given to 52,000 folks, or to about 1,000 each week. In addition to all this, more than 500 major operations, and something more than 3,600 minor operations were performed. There is a story that once in the long ago God was angry because one, moved by vain glory, numbered His people, but we think that to-day He must be well pleased when He looks down upon our medical missionaries as, moved by Jesus' love, they treat the thousand sick and suffering Telugus every week.

The Real Results.—Great and good as these fig-

ures seem to be there are other results which are even better and more significant than these. The real results of this ennobling enterprise are found in its power to dispel superstitions which have fettered the souls of people for millenniums, to break down prejudice and preach the brotherhood of man, to show love in action and teach the Fatherhood of God, to make open doors and effectual where there have been many adversaries, to interpret the mind of the Master and the Spirit of His Kingdom to dull ears and clouded intellects, to soften hard hearts, to open blind eyes, to make the lame to walk and finally, in all these ways, directly and indirectly to lead men to Christ and hasten the coming of His Kingdom. Such as these are the real results which no man can number.

Demon Exterminators.—There is an element of demonism in all the worship of the Hindus. Even the philosophical Brahman is subject to it; but the outcastes among whom we do a great deal of our work, and from whom we gain by far the most of our converts, live all their life in fear and bondage of these evil spirits. If a sore appears upon the arm a demon is eating it. If a pain is felt in the head an evil spirit has entered it. If one has a bad fever demons have taken possession of him. What could be plainer than this, since the world is teeming with evil creatures. Plain enough indeed, but what could be more uncomfortable than

to live in such a demon-infested world? Here is Gundree whose home is among the Savara Hills. He visits Miss Harrison who is touring in his vicinity, and shows her a sore on his leg as big as one's hand. A demon was eating his leg, he said. Miss Harrison treated the ulcer and told him about Christ who has power over evil spirits and is able to protect His people. As the ulcer decreases his belief in Jesus increases and he finally goes away, with a stock of medicine and a promise not to worship the village goddess any more. Miss Mason says she went into a home on the Narsapatnam field during the Flu epidemic and found a father beating his little boy who was delirious because as he said, "a demon had taken possesion of him." The next morning the little fellow was dead. Who but the medical missionary could expel this darkness and admit "the light of the knowledge of the glory of God in the face of Jesus Christ." He is the supreme demon-exterminator the world around. Figures are good but what are figures compared with accomplishments like these?

Love in Action.—Let us look in upon this Mohammedan girl in Dr. Allyn's hospital at Pithapuram. She is only thirteen years of age and nearby is her little babe which "almost cost the mother's life." As Dr. Allyn introduces you and speaks a Christian word to this Mohammedan girl she smiles and says: "If I could cut off my skin and sew it into shoes for you I could not repay you what I owe you." This is

more than mere gratitude, it is an attitude—a brand new attitude toward the religion of Jesus and the work of our Mission. This will make our work more pleasant and the progress of the Kingdom more rapid. The work of the medical missionary in this and in a hundred other ways is daily abetting and assisting the work of every other missionary upon the field.

The Christian Interpretation of Love and Fatherhood.—Dr. Smith's hospital at Pithapuram is the scene of this little story. This time the patient is a lad of ten years. While watching a flock of goats he was seized by a leopard and fearfully mangled. 12 hours afterwards his parents brought him to the hospital unconscious and almost pulseless. His skull is fractured in three places and also his lower jaw. As a result of all this his right side is completely paralyzed and his speech is gone. There are other patients in this hospital and high caste people are about who would not touch this boy, with his maggot infested wounds, even with a long pole, but they observe Dr. Smith's kindly, skilful attention as days go by they learn that his paralyzed side is slowly regaining life and power, and finally they hear him talking again. This is all very wonderful; but the most wonderful part of it is the love of the Canadian doctor, who has come half way around the world, to do this kind of service for the folks whom they would not touch and whom he has never seen before. At the end of the month when the doctor

receives one dollar for his fees, Hindus and Mohammedans alike understand as never before that a religion which does things like this has more in it than they have generally given it credit for. Love

Dr. Smith Pulling Teeth.

in action has played upon the life of this boy and his parents for two months. They have listened daily to the Gospel and gone away with a conception of God's love so vastly different from anything they have yet known that they literally have a new God and a new love. Once more the hospital has interpreted to heavy ears and dull minds the Christian meaning of love and fatherhood.

The Blind See.—A blind man with double cataract was operated upon by Dr. Wolverton at Akidu. He is a good patient and follows instructions carefully.

The rest and the diet are all new to him, and he is doubtful about their usefulness in his case. The long days of darkness before the bandages can be removed drag wearily along. He has many misgivings of his own, and out in the village where he came from the folks talk about what has been done and speculate upon the result. Will the village goddess be angry and cause the whole business to fail, and perhaps the man to die as well, or will the doctor's God triumph? The happy days come at length and the bandages are removed. He has had a perfect recovery and can now see to get about. Among all the objects which he now looks upon with his new sight the doctor is the most wonderful and best beloved. "The giver of my sight," he calls him now. Not this alone but this man and his neighbors, and, to some extent, his whole village, have a new vision of the Christian brotherhood of man and a new desire to know more about the Christian's God. While healing the body and giving sight to the blind these followers of the Great Physician are showing India the Saviour and the God for whom they have been searching throughout three millenniums.

Working Themselves Out of a Job.—The missionary as a doctor renders no less service as an educator than as a doctor. Their hospitals and dispensaries are not only places of comfort to the sick and suffering, but also serve as centres from which the light of a modern medical science radiates throughout the land. Every hospital is

training assistants of all kinds, nurses, compounders and doctors. These, later on, will be doing the task for themselves, and so not only the service but the very skill of these people is passed on into the hands of the Hindu people themselves. Dr. Smith, in this way, has opened up dispensaries at Yellamanchili, Samalkot and Kotipalli. In all we now have some nine dispensaries in charge of Indian trained workers. These Christian compounders in charge of such outposts enjoy the confidence and esteem of tens of thousands of Hindus and treat a great number of patients.

Hospitals and Home Missions.— Dr. Joshee's work at Ramachandrapuram is an outstanding illustration of the above process. Dr. Joshee as a small boy was discovered by Miss Hatch and educated, not only under her direction, but through her financial assistance. For sixteen years his work in the "Bell Hospital" has been recognized by the government. It is essentially Indian, it is entirely self-supporting, and last year treated about 7,000 patients. Dr. Joshee, in addition to the large service in this hospital, was also in charge of the leper asylum at Ramachandrapuram during Miss Hatch's furlough. Dr. and Mrs. Joshee in turn "with a fraction of needed help from outside," have given Dr. Massee his medical education.

Breaking Down Prejudice.— Kotipalli is a sacred village on the Ramachandrapuram field but belonging to the estate of the Vizi-

anagram Rajah. This village is built on the banks of the Godavari River at a point where its waters meet the tides from the sea. Because of this incident the waters are sacred and large numbers of pilgrims make a pilgrimage to Kotipalli to bathe and have their sins washed away. Many Brahman priests live here who, for a fee of a few cents and upwards, will pronounce mantrams or holy verses over the bathers. These waters are so sacred that one bath with the mantram from the Brahman is sufficient to cleanse the pilgrim of ten million sins. The name "Kotipalli" means the ten million town. The pride and prejudice of Brahmans is always very great, but in a centre like this it can hardly be overestimated. The very streets are so sacred that outcastes and Christians are not allowed to walk through them. The sacredness of this village, as well as the disability of the Christians to enter it, are well known by everybody throughout this part of the country. Now a chief officer of the great Rajah of Vizianagram was residing in this village to look after this part of his estate. One day the officer's little son became seriously ill and the Brahman priest who with one verse could cure ten million sins could not cure a single stomach ache. Nearby, however, was a man of God with a worthily won reputation as a healer. His name was Dr. Joshee, an able Indian Christian doctor associated with Miss Hatch in her splendid leper work at Ramachandrapuram. This father was a high official so he could afford to

ignore custom, pride, and religious prejudice and brave the wrath of the Brahman priest. And he did so for his boy's sake. He called Dr. Joshee, and the boy was successfully treated.

A Revolutionizing Contrast.—In this village is a sacred tank and upon one bank is a Hindu Temple whose precincts are very sacred; neither Christian nor outcaste can approach it. On the opposite side of the bank was a vacant building. Dr. Masse is now in charge of a prosperous work there. A revolutionizing contrast is thus established which is the hope of new India and the talk of all the nearby villages. On one side of the tank are the Brahman priests, modern Pilates, washing their hands in the sacred waters to be rid of their sins; on the other side is the Christian doctor, modern, representative of the Great Physician, cleansing putrefying sores, healing diseases and treating ills of all sorts for all conditions of people, then pointing them to the Lamb of God who taketh away the sins of the world. To-day Christians walk freely through any street of this sacred town. Dr. Massee and Dr. Joshee are now called into the homes of these very priests and one of the chiefest among them headed a petition whereby a considerable annual grant is obtained to purchase medicine for the dispensary. Pride and prejudice which for two thousand years has out-phariseed the pharisees, which has either annihilated or assimilated every other opponent, breaks down completely before the spirit of Christ

exemplified in Christian lives such as those of Dr. Joshee and Dr. Massee. This is what we mean when we say that the medical missionary complements and supplements all other forms of the missionary enterprise.

Race Hatred and Christian Love.—Hard hearts are softened and race hatred is dissolved as they see these doctors in selfless service giving themselves unreservedly for all sorts and conditions of their fellow-men. We will turn again to the late Dr. Cameron for our illustration here. She is on her way home from Chicacole road station where she has had a heavy day at the dispensary. The distance is ten miles, and half-way in the motor-cycle breaks down. A Hindu gentleman who is riding in a hired bullock cart gives the doctor his place in the cart while he takes the driver's place and the driver runs along side. He would not think of doing this for any other woman, not even his own wife; but this is the missionary doctor whose name and fame is known among all the people. On another occasion while the Indian driver tried to fix the cycle in the dark a Mohammedan insisted on standing by "his doctor" for two hours. When Miss Cameron suggested that he might go for a lantern, he said: "But can I leave you?" When the trouble was fixed up he said a courteous good night and went on his way. Hindus came in a similar circumstance and offered to draw her home in a cart.

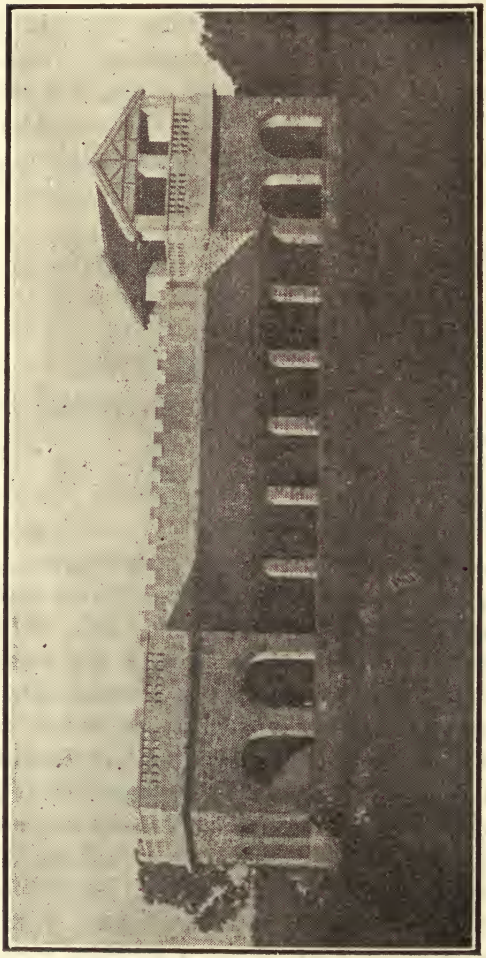
Soul Service.—In these days of race hatred and

mutual misunderstanding who will venture to suggest a higher or holier service than this. In these months when Dr. Ghandi is preaching "soul-service" where can you find a better example of it than just here among these missionary doctors, who are no respecters either of persons or of religions, who treat all kinds of diseases and look upon all men as brothers.

"In Christ there is no East or West
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
There high communion find,
His service is the golden cord
Close binding all mankind."

Babies and Battles.—While Wellington was marching and fighting in Europe, David Livingstone was learning to walk and talk in Scotland. We would not underestimate the work of Wellington and we could not overestimate the baby of Blantyre? During the Great War a million five hundred thousand Indians fought for us on every front where a British soldier fought. During each and every year of the war more than 1,500,000 babies died in India. Among them were many who would have made a Doctor Joshee or a Doctor Massee, but they just died before they were a year old—"a sacrifice upon the



Memorial Ward for Lady Missionaries, Dr. Allyn's Hospital.

altar of ignorance''—and something less than 20 per cent. of those which survive will get to a school. The District Board in Chicacole had given Dr. Cameron a grant for a child's welfare department and she had also started a milk depot. As you look in upon a ward in Dr. Allyn's hospital you see in a row ''three babies all of whom will be blind as a result of neglect or cruel treatment.'' They have come too late. Ask this mother: ''What ails your boy?'' She replies, ''Alas! I named him 'The Moon,' and the name hasn't suited him. Therefore he lost his sight and has wasted away.''

Child Marriage.—There are about 150,000,000 women in India. It is not easy for any of them to call a male physician; it is impossible for many of them to do so. In a land where civilization is built upon child marriage and girl motherhood, it is no wonder that both women and children die so fast. There are about 150 lady doctors in the land. i.e., one for each one million women. Three-fourths of the women who died in India last year died outside the reach of medical aid.

A Direct Evangelistic Agency.— Dr. Wolverton says recently: ''With our large community of Christians and with no other hospital nearer than ten miles, we realize that there is a considerable opportunity for the hospital work in Akidu to become a real evangelistic force and a great aid to the work of the Kingdom here in Akidu.'' Speaking of this same opportunity Dr. Jessie Findlay says:

"I find in Vuyyuru an absolutely limitless field for medical evangelism—limitless except in so far as strength and time and equipment place a restraint on what one may do." This is also well illustrated by the fine evangelistic effort of Dr. Zella Clark, who in conjunction with her sister, has "gathered together a very interesting group of Christians" on the Sompetta field. With this spirit in the service of our doctors and with 52,000 patients each twelve months, with here and there patients filled with gratitude towards their healers, one cannot imagine more fertile ground upon which to sow the good seed. In addition to what the doctors and nurses do in this personal way, the Biblewomen's efforts who visit the hospitals regularly must be taken account of.

Then, too, there are regular chapel services for all those who can attend. Not a few attend a Christian service for the first time while in attendance at our hospitals and carry back from these vital centres to many a distant village the first real message of Jesus and His love.

"**It Was Born in My Soul.**"— Here is a letter received by Dr. Allyn from a goldsmith girl who was recently discharged from her hospital:

> "Dear Mother,—Far off from God, and unworthy of your love, I, your lonely child, send you greetings. You have healed my body, but there is no health in my soul. Can there be salvation for such a sinful woman

as I, whose sins are continually killing the soul? I am praying with all my heart that the Lord will deliver me from this fearful hell. I am trusting you to help me to become the Lord's child, and to find the true way to Him."

B— R ."

Later this girl came back to the hospital over a thirty mile road to ask: "Is there salvation for me?" When Dr. Allyn asked her: "Who told you to forsake your sin?" she replied: "No person— it was born in my soul." Among the 52,000 who annually visit our hospitals there must be large numbers like this girl into whose souls are born the deep things of God, as they are ministered unto by these servants of the Most High.

II. VELLORE UNION MEDICAL MISSIONARY SCHOOL.

Higher Education for Eastern Women. — Before the war there were just a few missionary experiments in higher education for women in all the East. The three or four which were in existence were of course under denominational control. It is extremely difficult, however, for any one denomination, working in any Eastern land to provide from their own converts alone a sufficient body of students for a women's college. For one denominational Board to maintain an efficient faculty and to provide suitable buildings for such a college is an even harder task.

Faced with these very practical difficulties several Women's Boards of Foreign Missions have come together in a co-operative way to provide Union Colleges for women over all the East. This co-operation it is hoped will make it possible to provide adequate, standard, well-equipped institutions. So far about ten Women's Boards in Canada and the United States and others in England are co-operating. Among the schools which they are promoting is the Vellore Union Medical Missionary School. Vellore is situated four hours south of Madras by railroad. We cannot hope to send enough doctors from this land to supply the great need in India where there are at present 150 doctors to serve 150,000,000 women, and if we could it would not be good policy. At any rate it seems far better to train up Indian Christian women who may act as doctors to their own people. The Vellore Medical School was opened for this purpose by Doctor Ida Scudder in August, 1918. It was a great venture, but there has been no lack of students. Many were turned away last year (1921) because there were neither class-rooms nor dormitories available.

The Greater Gift of Canadian Baptist Women.—Canadian Baptist women are not co-operating in a financial way, but it has been their privilege to make a greater gift than silver or gold. The Women's A.B.F.M. Society were responsible for supplying two lady doctors for the staff. Mrs. Montgomery says, "They looked over their entire constituency

for a considerable time in search of two lady doctors for this appointment but failed to find them. Finally they turned to Western Canada, and from our constituency there, of 14,000 members, they secured two sisters, Dr. Jessie and Dr. Bessie Findlay who graduated in medicine from Manitoba University, 1920. In this way it has become the high privilege of Canadian Baptist women to share in a very vital way in this effort to train Indian Christian women who are to serve as doctors for their own people. This is one of the very noblest services which it is possible to render to India's women. It is one of the most important events in the missionary progress of the last one hundred years. Dr. Scudder, who is in charge at Vellore, expects to be in America in 1922-23, and Dr. Allyn has been asked to take her place. Dr. Bessie Findlay will take Dr. Allyn's place at Pithapuram during her absence in Vellore.

III. A MINISTRY OF MERCY.

Lepers and Leprosy.—In India as a whole there are about one hundred and ten thousand lepers. The occurrence of the disease is very local, and its prevalence varies considerably within the limits of a single province. In the last twenty-five years the number of victims has decreased nearly 13 per cent. Three main causes for the decrease may be mentioned: An improvement in the material condition of the lower castes, among whom leprosy is most common, a higher standard of cleanliness and

the greater effort of recent years to house the lepers in asylums.

The Mission to Lepers in the East. — Much credit is due to this Society for the provis-

Lepers.

ion of asylums for these unfortunate people and also for the rapidly increasing number of inmates. The

total number of asylums now in India is some 75 with about 5000 inmates, or nearly five per cent. of the total number of lepers. This may seem a very small proportion, but caste and other strong prejudices have to be overcome, and the movement is still young. More rapid progress, however, is being made each year.

The Ramachandrapuram Leper Home. — This home had its origin in the heart and brain of the late Rev. J. E. Davis and of Miss S. I. Hatch. The first site of two acres was secured in 1899, and 25 lepers were admitted to dormitories the following year. Since then many generous gifts have been received and a "model" institution costing upwards of $15,000 has been built.

The Vizianagram Leper Home. — Miss Flora Clarke was the founder and is still in charge of this rapidly growing institution. The site of one hundred acres was a gift from the late Rajah of Vizianagram, and is situated three miles from the city on the main road leading to Bimlipatam.

Seven Years of Growth.—Seven years ago this "home" consisted of a few mud huts and nine lepers with a compounder in charge. Now there are five large stone buildings, two good houses for helpers, and four cook houses. Trees have been planted upon the grounds, roads have been laid out and a plantain orchard has been started. Instead of nine there are now sixty inmates and others "in a dreadful physical condition" who beg to be admitted,

must wait until there is still more accommodation.

Some Results.—The field of service covered by these "homes" is very large and surprisingly effec-

Elephantiasis

tive. To begin with there are 160 inmates who are being cared for daily. Above 1000 have pass-

ed through the Ramachandrapuram institutions, and 400 have accepted Christ. At Vizianagram last year seven were baptized. Miss Baker, who was in charge during Miss Clarke's absence, says: "As one sees the physical condition of the lepers, and then listens to their testimony of how God has blessed them and granted them joy, one wonders why she ever dares to be discouraged by the thorns of the way." Eight from the untainted home at Ramachandrapuram have become mission workers, while three others have gone out from the untainted home apparently well and strong.

Among those who have been saved are several high caste people, and their relatives who come to see them carry back the word to villages hitherto unreached by missionary, preacher or Biblewomen. This frequently results in a friendliness to the Gospel on the part of these higher caste people who are so difficult to reach, which Miss Hatch describes as "simply marvellous." Thus in all these ways directly or indirectly the Word of God has full course in India and is glorified.

CHAPTER VII.

MAKING THEMSELVES USELESS

The Ultimate Aim.—A French King, when he engaged a tutor for his children said to him, "Make yourself useless—make yourself useless as soon as possible." The ultimate aim which our missionaries steadily seek in India is to make themselves useless as soon as possible by establishing there self-propagating, self-supporting and self-governing Christian churches. Because of caste, karma and transmigration, because of ancestor worship, illiteracy and great poverty, the difficulty of establishing a church at all is extremely great. To make it self-supporting in a land where the average income is ten dollars per person per year is almost like making grass grow in the Sahara Desert. To make a church self-governing in this land, where one man in ten and one woman in a hundred can read and write is the same kind of a task which the British India Government has in making the nation fit for self-government. Indeed we may reasonably add that the success or failure of the Government in its stupendous task in India depends upon the success or failure of the missionary to build up self-propagating, self-supporting and self-governing churches which will provide Christian manhood and Christian

character to support the national life. In spite of the difficulties the missionaries are succeeding in their great task, of building a foundation for the Christian national life. Already the Indian Christian churches are looking forward with a rapidly increasing self-consciousness and sense of power to the day when they can do without the foreign missionary entirely and carry on their own business for the King. Missionary effort and enthusiasm, men and money and much prayer will be needed in increasing volume for years to come, but sooner or later that great day must also arrive when the Indian churches not dependent but independent, self-propagating and self-supporting, will take their place with us in the noble task of making the kingdoms of the world the Kingdom of our God and of His Christ.

I. SELF-PROPAGATION.

The Supreme Business.—Evangelism is the dominant note and the supreme aim of all our work in India. We will keep our hospitals open, we will maintain our village schools, boarding schools and high schools; we will operate our industrial school; we will care for the leper asylums; we will print the Ravi and open our book-rooms; we will do our utmost for Normal School, Bible School and Seminary; we will neither forget nor minimize the invaluable social service which these splendid institutions render; we will declare unhesitatingly that this social service is well worth all the effort and all the money

of our entire missionary work; then, notwithstanding all this, we must add, that the supreme business of the foreign missionary enterprise is to "make disciples of all nations," to "baptize them in the name of the Father and the Son and the Holy Spirit" and to "teach them to obey all the commands" which He has laid upon us. As we follow in these pages the work of our missionaries we see that every agency, of whatsoever type, is made to interpret to India's mind and heart the spirit of God's kingdom and the mind of His Christ. Through preacher and teacher, through doctor and nurse, through colporteur and Indian worker, they seek to become all things to all Telugus that by all means they may win some.

Some Statistics.—Perhaps we can best illustrate the success of this ennobling enterprise by a brief review of the figures for the past few years. Four years ago the number of baptisms was 850, the next year they numbered 1200. In the third year they had risen to 1664. This last year—1921-22—the goal which our missionaries prayed and labored for was 2000; the report says that 1928. were actually baptized. Thus this highest of all efforts has steadily grown until the aggregate result of a year's work is now 150 per cent. greater than it was only four years ago. The best way for Canadian Baptists to assist in the great task of evangelizing the world is to push persistently on with their own part of the task.

God seems to say to us that this is the day of the Lord in India and of Baptist opportunity. The

Baptismal Scene at Akidu.

beauty of the Lord our God is upon our missionaries and Telugu workers and He establishes the work of their hands.

After Many Days.—On the Palkonda field where for long years the soil has been hard and unyielding 33 were baptized last year. At the close of thirty-five years of unremitting toil the membership on the Bobbili field stood at 115, last year (1920-21) Mr. Hardy baptized 115 upon this field. Others pioneered and sowed amid tears and discouragement, now we are allowed to reap amid joy and encouragement.

Overflowing the Churchyard.—In Peyyuru, one of the oldest Christian villages on the Akidu field, 150 people last year declared themselves for Christ. Dr. Wolverton says: "The little chapel which used to be ample for the congregation of Christians is now altogether inadequate, and in January the people built for themselves a rude shelter from the sun outside the chapel. But now that is not enough, and the people fill almost the whole compound; indeed the last time I was there, there was not enough room for all the people who wanted to come; and those who had not given their names had to be asked to remain outside the compound."

All Wool and a Yard Wide.—Some of these same young Christians of Peyyuru went to a village about fifteen miles away to work in the harvest fields. Three weeks later when Dr. Wolverton visited this village he found that when Sunday came these new Christians gave up their day's wages. This meant considerable to them for work is scarce and wages at harvest time are extra good. Not only did they in this way brave the wrath of the landlord, but endured the ridicule of the Hindus by holding a prayer meeting during the day.

Each One Win One.—All over our Telugu field there is held, each year an every-member evangelistic campaign. Each Christian attempts to win another for Christ. This special campaign was originally planned for a special week in the autumn, but the people enjoy it so well that in many sections it

extends over two or three months. Many churches organize hot season campaigns, when the almost absolute leisure among the people, offsets the disadvantage of the very oppressive heat. Thus this spirit becomes a persistent and permeating force throughout the year and throughout the Mission.

A Sunday at Kottapalem.—Mr. Cross writing from Avanigadda says: "Our Sunday at Kottapalem was the most stirring day we ever spent in India. People came to the meeting from all directions as to a festival. Forty-six were baptized, about one half of whom came from two new villages, one of which was a direct gain due to the campaign. In these two villages, we were not quite satisfied with the knowledge of some of the candidates for baptism; but in each village there was one woman whom we thought it advisable to baptize. But when others whom we had asked to wait a while for further instruction saw these two women go down into the water and be baptized they also clamored for baptism: "Have we not attended church as regularly as she?" "Do we not know as well as she?" "Do we not believe the Gospel and trust in Jesus as truly as she?" We could not deny them. And in the newest village, women were accepted for baptism by Mrs. Cross and the Biblewomen, while all the men but one were asked to wait for more instruction. But when they saw their wives go down into the water, they exclaimed, "Why, that's my wife! I must be baptized too," and they constrained us. After the baptismal service, we

had a sermon, followed by the Lord's Supper. There was no steepled church; we were seated on God's

Building a Church (No. 1)

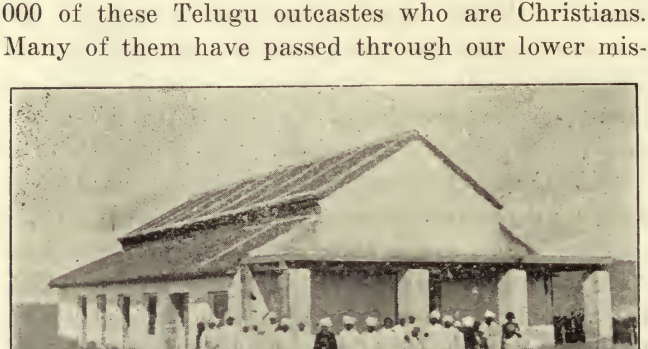
earth, roofed by His firmament; it was His temple, and He was in His temple—Immanuel".

Doing the Work of an Evangelist.—Latsanna is a straw and grass merchant of Aretakotla on the Tuni field. He became seized with a sense of stewardship and service and began holding meetings at night after his work was over. In a short time, Mr. Gunn says, " A dozen men were brought to Christ. They were taught for some months and then baptized."

His Sense of Stewardship.—Thirty years ago a young guru (teacher) named B. Laksmayya went to be the headmaster of a Government school in a village twelve miles from Yellamanchili. He heard the Gospel there and believed but could not muster moral strength to break with caste and home and friends; so he continued to be a Mala, at least outwardly. He has taught many pupils through the last thirty years and has a large influence in his own and nearby villages. Mr. Gunn visited Laksmayya some time ago and found him ready to forsake all and follow Jesus. "He came with six of his disciples and they were all baptized." Since then more have been received, among them his own daughter, eighteen years old. Three of the young men who were baptized have already begun to train for teachers and will become Christian gurus like their own teacher. The light of the knowledge of the glory of God as they have been led to see it in the face of the Great Guru, will thus shine in three new villages and, through them, in many new hearts and homes.

Man's Statistics and God's.—To fix by figures the number of baptisms in a single year is a comparatively easy thing, but to measure the might of God's spirit as it leavens the leaden lump of Hinduism is a vastly different thing. We rejoice over the steady growth of statistics and this is as it should be, but God's sentence will be passed not alone "upon the vulgar mass called work," but on the intangible, invisible, influence which the missionary body

and the Indian churches are exerting upon Hinduism to undermine caste, to break down prejudice, to spread light and to prepare the way of the Lord in India. It is written, in the Hindu scriptures, of the outcaste people: "Their habitation shall be without the village and their wealth dogs and donkeys." Today in all the Telugu country there are nearly 560,000 of these Telugu outcastes who are Christians. Many of them have passed through our lower mis-



Building a Church (No. 2)

sion schools; large numbers are graduates of our Boarding schools, several others are High School graduates and a few have graduated from College. If we at home will supply money for new workers and teachers (each worker costs on an average from $50 to $60 per year) it is thought that the entire outcaste population of the Telugu country can be

won for Christ in another twenty years. This in itself is an inestimable service not to these outcastes alone but to all India. In addition to this and quite beyond the range of statistics is the preparation of the way for winning the great higher caste population of India, as yet almost untouched. Already the missionary enterprise is creating among these higher castes, who are probably the hardest people in all the world to reach, an atmosphere favorable to Christianity and is exerting among them a far-reaching influence quite beyond the results tabulated in the mere number of baptisms. Thousands who have passed through our schools and tens of thousands who have heard the preaching of the Gospel, have received a deep impression upon their lives even though they have not openly confessed Christianity. The higher castes, during the evangelistic campaigns, listen to the evangelists with great interest; and in some villages even the Brahmins, the Pharisees of India, receive them and listen with friendly interest. This not only has its effect upon the higher castes themselves but awakens within the Indian workers a new sense of responsibility for their conversion.

Child Evangelism.—A child's religious experience may not be as profound as that of its grandparents but it certainly may be as genuine and as permanent. No other feature more definitely distinguishes the Christian religion from the great non-

Christian religions than just this attention which Christians have always given to the children. The missionaries from the beginning have paid considerable attention to child evangelism. The work is carried on in two main divisions, the regular organized Sunday Schools and the evangelistic schools.

Bible Schools.—Regular Sunday Schools enrol the boys and girls of our village schools, boarding schools, high schools and churches. As we have already mentioned, the Bible is taught in the day schools; so we need not be surprised to find the boys and girls here really well acquainted with the life of Christ and other portions of the Bible.. The insistence is upon a regular course and splendid work is accomplished.

Evangelistic Schools.—These schools were first initiated on the Chicacole field by Miss Martha Clark and Miss Archibald and have since become a part of the organized activities of every field. They are held any day in the week, at any time and in any place, according to the convenience of the particular group. A friendly verandah or beneath a spreading mango tree is a really good place to meet. In some stations a regular worker is set aside for these schools, and several are organized under his or her supervision. The older boys and girls in the Boarding Schools do a considerable amount of this work and some very effective service is rendered in this way. Scripture texts, hymns and stories from the life of Christ, are

taught and these will take the place, in their growing minds, of the hideous stories and songs of their heathen gods. Many may forget what they learn during one hour in the week, but others will cherish it in their heart until they come fully to the light which lighteth all who come into the world. Mr. Gunn, speaking of the fine results obtained by Mr. Scott on the Tuni field, says: "The Evangelistic Schools started and encouraged by the late Mrs. Scott have had a very marked effect on the character of this result." At one time there were as many as eighty of these schools in operation on the Tuni field.

Rallies.—These are held once a year on each field when the various classes are gathered at the station church for a review of the year's work as well as for a happy afternoon of picnic and play. To see one such little mass of raw hinduism which only a year ago was untamed and untrained, to hear them sing hymns and recite texts is a good tonic for pessimistic souls. Miss Baskerville last year had 800 enrolled and had to hold her rally in two sections. The total number of evangelistic and regular Sunday Schools reported last year was 580 with an average attendance of about 14,500. Surely this great group with their 700 teachers must be a strong evangelistic force to hasten the establishment in India of self-propagating Christian churches.

Bible Distribution.—When the Highlanders, in

the 18th century were denied, on political grounds, copies of their Gaelic Bibles, Dr. Johnson wrote an indignant protest: "To omit for a year or for a day the most efficacious method of advancing Christianity is a crime". In our Canadian Baptist Mission we

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have made much of this "most efficacious method" of evangelism. Not only colporteurs but preachers, teachers, Biblewomen and missionaries all give some attention to this part of our work. After a preacher has preached in a village he offers Gospels for sale at a half cent each. Books are scarce in these vil-

lages and one at half a cent is scarcer still so he seldom fails to leave some in the hands of those who can read. It is not uncommon on some fields to sell more than 1000 Bibles and Bible portions in a year. Miss Baskerville recently reported 20 sales in one afternoon. At the Kotapalli festival, Miss Jones tells us, their bookstall sold over 700 Bible portions. Tens of thousands visit this village to bathe in its sacred tank and have their sins washed away. With a New Testament in their hands they return home to read that only the blood of Jesus Christ His Son cleanses from all evil.

Colporteurs.—Seventeen of these men are now engaged over the entire Mission. As they offer their Bibles they tell the old, old story and so become a part of the direct evangelizing agency. The number of Bibles and Bible portions sold last year was about 22,000. One good selling ground is the Railroad Station and our colporteurs here place the book in the hands of many travellers. As a result of this initiative, one often sees the Bible and the Life of Christ for sale at the station bookstalls. So Christ is preached whether from love or from competition.

Book-Rooms.—Cocanada, Pithapuram, Vizagapatam, and Chicacole have book-rooms and reading-rooms. The one at Cocanada is a sort of supply depot for the missionaries. One Hindu was interested enough to order an English Bible worth Rupees eleven. Other orders were received from as far away

as Burma where many Telugus go for the sake of a higher wage.

If I Were a Missionary.—"If I were a missionary," said a representative Hindu, " I would not argue; I would give the people the New Testament and say, read that." For many, many heathen the "Four Evangelists are and must be the only evangelists." Across wide areas their voice alone calls men to God. India has 150 different languages but she has only one heart and that heart understands only one language—the language of Divine Love. This is why in India last year more than one and one-half million copies of the Scriptures were sold. Amid an acute political unrest there seems to be a deepening spirit of religious enquiry. On the threshold of her new era she shows a new desire for the printed Gospel.

II. SELF-SUPPORT

Foreign Missionary aid is not necessarily something that must go on and on as long as Christian churches last. The missionary in every land constantly teaches "Sva Poshana" and looks forward to an entirely self-supporting native church. The methods used and the results attained are not and cannot be the same in every land. The Karens of Burma and the Koreans seemed to be ready to assume this responsibility almost from the beginning. In Japan also Mr. Fosdick reports that all the native Congregational and Presbyterian churches are en-

tirely self-supporting while the Methodist native churches are raising two-thirds of their own maintenance. To reach this very desirable part of the missionary goal in India is probably harder than in any other land and for the two following reasons:

The Extreme Poverty of the People.—One of our missionaries says: "The Christians all over the field are the poorest of the poor and their neck to neck race with starvation during these hard times is something pitiful." The annual average income in Inda, as we have already noticed,is about $10 a year per person. A family of five would have about 98c a week to live on. To pass a collection plate among these and to look to them for the support of their pastors and teachers seems almost cruel. In addition to this general poverty it must be remembered that ninety per cent. of the Christians thus far in India have come from the outcaste section of the population and these people are poor even below the average. Every cent, then, which such people give is literally comparable in its sacrificial worth to the widow's mite. In speaking of their poverty Mr. Phillips says: "No description can give an adequate idea of it to those who have not seen it. Remember that two pence a day is a fair average wage all the year round for millions of them, and that for months of almost every year they get only one meal a day (and that none too generous), and still you have not realized one-tenth of what such poverty involves.

It is only close contact with the outcastes which can show how poverty is pressing with a deadly weight upon every kind of higher impulse which they conceive. No one would send round the collection plate

Some Fruits of Hinduism.

on Sundays to such people and expect to receive thereby enough money to pay a teacher's salary."

The Outcastes' Serious Lack of Independence.—A convert from the outcaste community, writing in the "Ravi", says of his own people; "We haven't even clothes to wear, rice to eat, nor fit houses to live in. Our huts must be outside the villages. We

cannot even walk freely the streets of the village. In some streets we may not even set our foot. They have names to their villages. We are only on the outskirts. We are the poor and the despised. Everything left us. All good manners left us. But one thing remained. And what was that? Hard labor. Yes, the sweat of our brows; that was the only thing left us." Without houses, without lands and without wealth, excluded from the temples, the schools, and even some of the streets; unfit for religion, for education or society; they are only capable of serving, in a menial manner, the higher castes upon whom they depend for the very right to exist. Thus Hinduism has ingeminated into the very blood of these people an exaggerated sense of absolute dependence, of utter degradation and social worthlessness. It is just this serious lack of any sense of independence and of individual worth in the outcaste, it is this tendency to be forever dependent upon others, "like the creeper on its supporting tree or the child, upon its parents" which is harder to overcome than his poverty and which makes the task of establishing self-supporting churches almost insuperable.

Filling a Man's Place in the World.—As soon however, as the outcaste has lived, even for a little while, in the light of God's glory and in the fellowship of his Christ, he begins to go about the village with a new freedom and a new sense of his own individual value. The very thing which Hinduism

has crushed in him for nearly three millenniums, Christianity has revived in three generations. Knowing now that God is mindful of him as an individual, he goes about with a new sense of independence to take "a man's place in the world—a place which he has never enjoyed before." Every branch, too, of our industrial work engenders self-reliance and self-respect and awakens the consciousness that they need not be forever dependent upon others but can support their own work. Mr. Chute, speaking for the largest field in the mission, says, "We are convinced

Some Fruits of Christianity.

of the generous devotion of the Indian Christians to their churches up to, and even beyond, their financial ability."

How the Money is Given.—As we have already learned from the "Prayer Register" each applicant for baptism must show a fairly good record not only of attendance at prayers, but of Sunday offerings to the church. These Telugu Baptists, therefore, receive their first lessons in Christian beneficence before they are received into the church. Each village congregation makes its weekly offering which generally amounts to about half a cent per member. In addition to this there is the collection taken at the general monthly meeting of the church when each member present usually gives from one to four cents. All salaried men, as a rule, give a tenth of their income. Mr. Craig tells of a Telugu young man in a church at Cocanada, who having obtained a position as a ticket-inspector on a railway, gave his first month's pay, Rs. 40, half to his own church, and half to another church. G. Simon, of Parlakimedi, gave his first month's salary to the church and since that time has given his tithe regularly. These are not isolated cases but a fair example of the Telugu Christian's devotion to his church when he has anything out of which to give.

Annual Gift Meetings.—The annual thank offering of the Harvest Festival is quite the largest offering to the church for the year and helps the treasurer to make good the deficiency of those leaner months of the hot season. Individual thank-offerings for some special deliverance or blessing, in pri-

vate or family affairs, often amount to a rupee or more and bring in an appreciable amount to the church treasury. Gifts in kind are quite common both at monthly and yearly meetings. Such gifts as fruit, vegetables, eggs, live chickens, an occasional sheep or goat and now and then a cow or a buffalo, are made. These of course require an auction sale at the close and some spirited bidding is often done. Various kinds of grain, also, in small quantities is a common form of contribution.

Building the Chapel.—When a village congregation wishes either to build a new chapel or to repair the old one, an every-member canvass is made. The contributions may be either cash, labor or materials, according to the ability of the donor. Some of the most sacrificial giving of the Christians takes place in these special efforts to provide an adequate place of worship; and is often supplemented by the Hindus. In this way many of the village congregations erect their own chapels without aid from the Mission.

Doing the Impossible.—The number of our churches is 78 and the number of totally self-supporting churches is just eight. This, however, is not a fair statement as many more are nearly self-supporting and others are gradually becoming so. The membership at the beginning of last year was 12,772. At the close of the year this number had grown to 14,126. It would be fair, then, to count on 13,000 as the total number of givers for the year. These

people gave rupees 10,900, i.e., about $3,633 or an average of more than 27c per member per year. Bishop Thoburn said, about fifteen years ago: "The converts of India are a very poor people—we can never expect them to give an average of a cent a day, but they can do a little. They could probably give a cent a month, and at this rate 300 native Christians could support their own pastor. Today our Telugu Baptist Christians are contributing not a cent a month but two and a quarter cents a month.

A Fifty Per Cent. Increase.—Another interesting item in this record is that the giving last year in spite of famine prices and poor crops increased rupees 3352, this being a gain of fifty per cent. To pursue an intensive Evangelistic Campaign throughout the year and find at its close that the number of baptisms was 1918, an increase of fifteen per cent. over the preceding record year, is a fine accomplishment upon the part of missionaries and Telugu Christians. To find that along with this achievement the self-support has increased fifty per cent shows that the perennial revival spirit is of the best possible character, and that self-support like self-propagation is based fairly upon the rock Christ Jesus.

Genuine Self-Denial.—This 27 cents per member per year may, at first thought, seem quite small. When we consider, however, that it represents about four days' work for the average man and when we are reminded that the Canadian Baptists themselves

last year gave only five days work per member for all purposes at home and abroad, it does not seem so small. Then, too, for these Telugu Christians there is not only considerable unemployment every year, but absolutely no margin at any time between the wage he receives and the barest necessities of life. This makes every gift a gift of genuine self-denial and adds meaning to these words of Mr. Chute: "One often feels in appealing for increased liberality on the part of these people that they are being asked to part with what is an absolute necessity to their physical well-being. That their contributions are, for the most part, given out of pinching necessity, cannot be controverted. Their self-denial in giving till it hurts has very often touched the deepest chords of sympathy in the missionaries' hearts."

The Difficult Task.—There is a long sea-mile yet to travel before we reach the goal of entirely self-supporting churches among the Telugus; but at the outset the people are being initiated into the idea and its practice. To develop pastors and teacher-evangelists who will be leaders of real ability in the Christian community, to educate and prepare them for the ever-increasing responsibility which the growing independence of the Indian churches places upon them, yet not to raise them so far beyond their constituency that self-support is unduly retarded—this is the very difficult task which confronts our missionaries. Let us pray that they may greatly

succeed in the future as they have in the past and the law of Christ will assert itself in India as in Canada. These humble believers, animated by the indwelling spirit of God, will show their desire to obey their Saviour and to support His church in their own land—a church independent and self-supporting and based upon the rock Christ Jesus against which neither poverty nor caste nor any other power shall prevail.

III. SELF-GOVERNMENT

They Must Increase.—We need not stop at this point to enumerate the causes but the fact is that the growth of India's national consciousness has been wonderfully stimulated in the last few years. Not the least among these new nationalists are the Christians. They, perhaps more than others, realize, not only the coming contest between the British and Indian influence in their land; but also that the issue will be determined by something deeper than just politics. In the last analysis India's search is for God. He is the sole satisfaction for their soul's deep yearning. The decisive trial of strength will be between the cold materialism of the west and this other worldliness of the Indian. Because of this, Christian nationalists wish to bring the church into closer contact with the new national thought. "This can only be accomplished," they say, "by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European

man-power wherever needed being subordinated to the Indian organization that may be evolved for this purpose." Working gradually towards this position our missionaries feel not only that they must decrease but consistently seek to secure the Telugu Christian's increase. Each year they pass over new responsibility to the churches and encourage them to do some of the things which last year were done for them. Progress along this line has thus far been regular and about as follows:

1. **Churches.**—As soon as there are converts they are organized into churches. These Telugu churches (now numbering 78) are organized with their own pastors and deacons. The men in charge of the churches are frequently immature and many of them are not ordained; but they have local authority in regard to the leading and developing of the churches over which they are placed. The churches receive candidates for baptism, exclude the unworthy, attend to the general discipline, contribute to their own upkeep, maintain a Christian propaganda, appoint delegates to the Associations and to the Convention, and generally function as do similar churches in Canada. In matters of finance, however, all but the self-supporting churches are subject to the Foreign Mission Board, through its missionaries. In matters of administration too, all the churches are still guided by the missionary in charge of the field where they are situated. It is on these two points

that future development in self-government will be most marked.

2. **Associations.**—These 78 churches have been formed into three Associations after the manner of the churches in Canada. Each church appoints its own delegates to the Association on a membership basis. Each Association has its own Executive, appoints its own moderator, secretary and treasurer, receives reports from the individual churches, carries on discussions relevant to their material and spiritual progress and other kindred matters. Missionaries attending may speak but have no vote. To all intents and purposes, therefore, these Associations are self-determining.

3. **The Convention.**—The three Associations have been formed into a Convention over which capable Indian Christian brethren preside. All the other offices are filled with Indian Christians and the Convention functions much the same as do the Canadian Baptist Conventions. The missionary conference appoints delegates to this Convention but the missionary status is the same as in the Association, for the Convention is The Convention of the Telugu Baptist Churches, and like the Associations is very largely self-determining.

4. **Convention Boards.**—The Convention carries on Home Mission work and to operate this a Home Mission Board has been formed. According to the rules there are missionary representatives on this

Board but they are quite in the minority so this too is developing along the line of self-determination. The Home Mission field is Chodavaram. It is the policy of the Foreign Mission Board to leave this field without a resident missionary and entirely to the Convention of the Telugu Baptist Churches, assisting them financially and lending moral support through its missionary representatives upon the Board.

Slowly but surely the day begins to dawn upon the Indian churches when sanely independent, splendidly evangelistic and securely self-supporting they will take their places as the brightest gems in the diadem of Christ. Already these churches are revealing something of their spiritual power and insight, and this is only a promise of a far richer contribution, when India no longer conquered but conquering shall overcome the world through her power to follow her Lord in thought and deed.

CHAPTER VIII.

UNFINISHED BUSINESS.

I. A SURVEY.

The Light of the World.— We cannot and we would not confine the teaching of Jesus to Christendom. He died for all the world not for any particular part of it. He is the light that lighteth every man that cometh into the world—Canadian or Chinaman, Turk or Telugu. If He is indispensable to Canada, He is indispensable to India. If He is the sole satisfaction of our soul's deep need, He is the same for the Telugus; and we are debtors to them until we have preached Christ in His fulness to each of the 5,000,000 dependent upon us to hear the message.

The Retrospect.—We have now traversed pretty thoroughly the field of our missionary enterprise among the Telugus. We have seen the missionaries at work upon twenty-two fields; we have toured with them among the numerous villages; we have visited some of the seventy-eight churches and have been introduced to a few of the 14,000 communicants; we have rejoiced over the 580 Sunday and Evangelistic schools with their average attendance of more than 14,000; we have been cheered by the

rapidly growing Christian community which is the hope of India's new national life; we have met with the missionary and his staff for a "monthly meeting"; we have visited, with the teacher-evangelist, the village congregation and some of the 375 village schools; we have seen the splendid work of our hospitals and leper asylums, of our Boarding Schools and High Schools, of our Normal School and Seminary, of our Industrial School and book-rooms; we have seen that the controlling purpose of it all is to release the energies of the living Christ among the Telugus and that every method employed is consistent with this high purpose.

The Prospect.—We have 14,000 communicants, and the number is increasing faster each year; but there are 5,000,000 waiting for us. We have 875 Christian helpers—preachers, teachers, colporteurs, etc. There are, however, 7000 villages in "our share" of the country. We have made a good beginning, but it is only a beginning, and the great bulk of the work remains to be done. Our goal is to establish—so far as it depends upon human power—self-propagating, self-supporting and self-governing churches. These churches must be supplied with such spiritual leadership and endowed with such spiritual power that they will overcome the tremendous obstacles in the land and establish in their place the Kingdom of God. This constitutes progress and nothing less does. Our obligation is to keep a missionary on each and every missionary

job and to multiply largely the number of Indian Christian workers that through them independent churches may be established throughout the villages. If we at home can supply the missionaries and the funds, the organization already exists in India for the development of the Indian workers, and God through them will establish the churches. It is an encouraging prospect and an ennobling enterprise demanding both men and money. Through the money the machinery can function and through the missionaries the spirit of the home churches is projected upon our field in India. The principle of the enterprise is the principle of Christ—the principle of losing one's life to find it. The spirit of the enterprise is the Spirit of Christ. We must rise by prayer and fellowship into His life and Spirit—the life of faith and the spirit of sacrificial service.

Thanksgiving.—At the beginning of the year Mr. Tedford and his Indian workers on the Palkonda field covenanted together to ask God for 30 converts during the year. Before the last Sunday 33 had been baptized. All over the Telugu field our heavenly Father is keeping His covenant with us and we have great reason for thanksgiving. The Spirit of God is moving among the Telugus and His truth goes marching on. The number of baptisms increases largely every year. The churches are making appreciable progress towards independence, and there is a perennial spirit of evangelism largely under the leadership of the Telugu pastors and teacher-

er-evangelists. The doors of opportunity are wide open and we must enter in.

II. INDIA'S NATIONALISM AND MISSIONS.

Change and Challenge.—India has seen many invaders come and go in her national history, and has suffered many interruptions but little change. The pottery in her museums which was made 2000 years ago is exactly like that which the village potter is making to-day. Caste, with its 2300 main divisions, classified and indexed her people as perfectly as the books in the modern library. Marriage, knowledge, occupation, religion and every detail of life from birth to death, was rigidly standardized and handed out ready made to each individual according to his or her caste. Custom was religion and change was anathema. To-day, however, it is different. India is alive and changing. What 3000 years failed to do something in the last three generations is largely accomplishing. Economically India is vitally awake and her people are seeking new industry, new methods and new standards of life. Politically, she is seething with opposing ideas, tinglingly alive with a new national consciousness which is everywhere in evidence. Educationally, India is bringing forth from her storehouse things old and new; and, amid much travail, she is moving forward to a modern position. Spiritually this "mother of religions and grandmother of tradition" is passing through a great awakening. Yes, some mighty irresistible

power is changing India for better or for worse and giving her a new nationalism. The change is a challenge to Christendom to guide it in the way of life and light and truth.

The Sources of Change.—Nationalism in India is much the same as patriotism in Canada. It is India's expression of that spirit of self-determination which travelled around the world during the great war and found a reception everywhere. The war was less its cause than its occasion. The fire had already been lit; the war added fuel and fanned it into a flame. The power of speech was there; the war made it articulate. The real causes were many, but we venture to name three or four of the chief ones.

English Language, Literature and Life.—In the days when Carey was an old man and Duff was a young man in India there was considerable discussion as to what language should be the medium of education in the land. Duff and Carey were with the party which contended for the English language. Duff in 1830 began, in Calcutta, his revolutionary work of Christian education on the basis of English. Its extraordinary success was a factor in winning the day for English instead of an Indian tongue. Sir John Seely said of this question: "Never on this earth was a more momentous question discussed." It sounds like an exaggeration but it is probably the plain truth. On the basis of this decision three generations of High School and College

students in India have been studying the English language, literature and history, the speeches of Burke and the story of England's struggle for political and religious freedom. In Calcutta University alone, 26,000 students are enrolled, and this is but one of the five great State Universities in the Empire not to mention the large number of highly efficient Mission schools and colleges. You cannot teach the school boys and the college students of a nation for three generations a language, literature and history whose very vocabulary is permeated with the spirit of Christianity, democracy and freedom without awakening within them an insatiable desire for nationalism and responsible government. This is exactly what has happened throughout British India and the missionary enterprise has had a large share in making the decision and in carrying out the instruction. Somebody has said, and it is scarcely an exaggeration, "that it would be possible to give a fairly complete account of the growth of Western education in India by writing the biographies of a few Scottish missionaries."

Japan and the East.—In 1884 a Japanese general, after a trip to the West, made this report: "The German Army is the best model in the world." A fellow-report was made by a companion as follows: "The British navy is the best model in the world." Ten years after these reports had been given Russia had been completely defeated by this new nation in the East. India began at once to feel that what

Japan had done she might do. New visions were born of a new day when she too could do without the British, and India would be for Indians only.

The Great War.—During the war India sent one and a half million men to fight on every front where an English soldier fought. Rajahs gave their money, mothers gave their sons and men gave their lives. Not alone the act of participating with the Motherland but the valiant part they played gave new life and meaning to their desire for nationalism and a new hope that when the war was over England would see to it that it was fulfilled. All of this together with the Amritsar affair in 1919 made nationalism articulate upon tens of thousands of tongues which had never uttered the word before.

Christian Missions.—Nationalism and self-determination, like art, are at their best when they exhibit most of the spirit of the Gospel. There is now in India a considerable body of Christians and the work of the Missionary in distributing the Bible and disseminating Christian ideas and ideals among the people is out of all proportion to the number of Christians. Every village school, every High School, and Boarding School, every Church and Christian College is a sure sign of a coming democracy in a self-governing India. Every missionary sent to India is a factor in her unrest and desire for self-determination. We have helped to create the divine discontent and we must satisfy it or be untrue to our trust. Already the British India Government

is, and has been for some years past, committed to the policy of granting full responsible government to India in ever increasing instalments until she stands as a self-governing unit within the British Commonwealth of nations. It will be the rule of India by the Indians and for the Indians. Lord Bryce in his last book defined democracy as: "The voice of the Almighty power which speaks through the mass of the people and makes for righteousness."

Very good, but how shall this "voice of the Almighty power" become articulate among "that great multitude" apart from our missionaries. India lacks character because her gods lack character. You cannot build a democracy upon any other foundation than moral character. You may build St. Paul's Cathedrals upon shifting sands but you cannot establish responsible self-government upon a characterless foundation. One agency and one alone provides "that great multitude" with moral character. The cause of Missions is the indispensable handmaid to the cause of nationalism in India. Self-determination and the spread of Christianity must go hand in hand. "Till India is leavened with Christianity she will be unfit for freedom. When India is leavened with Christianity she will be unfit for any form of slavery, however mild. England may then leave her freely, frankly, gladly, proudly; leave the stately daughter she has reared, to walk the future with a free imperial step." Thus change in India becomes a challenge to us to send the very

best missionaries in sufficient numbers and to develop the most efficient leaders in larger and ever larger numbers. Our schools must be increased and also improved, and Christ must be preached to all the people

III. KNIGHTS OF THE RED CROSS.

Pioneers of the Gospel.—The autobiography of Dr. Horton closed with these words: "As I bring this record of my life to a close, and ask myself the question, 'If you might have another life on earth following this, what would you do, what would you be?' I cannot help answering my question in this way: I should certainly choose to be a missionary, to follow in the footprints of Henry Martyn, or Mackay, or Gilmour. For I see now, what I did not see at the beginning, that to be a pioneer of the Gospel, and to preach Christ where He had not been known, is the greatest thing that a man can do upon earth." Altogether not less than 177 "pioneers of the Gospel" have been sent forth by Canadian Baptists to labour in India. Of this number 98 are still upon the Board's official list. To these must be added the names of five new lady missionaries who were appointed at the semi-annual meeting of the Board in May, 1922. There are, therefore, in all 103 representatives of Canadian Baptists who are now attempting or about to attempt in India, this "greatest thing that a man can do upon earth." Among these 46 are single ladies, 27 are married women and 30

are men. Among the latter three—Messrs. Archibald, Craig and Sanford—will have retired at the end of this year after having given a combined service of almost 150 years of unremitting toil to this land of their adoption.

How Many Men are Needed?—Our purpose is to have one missionary family on each of the 22 fields. Then there are two High Schools at Vizagapatam and Cocanada. One missionary for each of these calls for two additional men. A third is needed for the industrial work and a fourth for the Union Theological Seminary at Ramapatam. One man for each job then calls for 26 men in India at one time. If to these we add the four or five who are generally on furlough, 30 men are needed as a minimum to keep our work in India constantly and fully manned.

The Cause of Canada and the Cause of Christ.—It is now more than 48 years since Dr. McLaurin opened up our work at Cocanada on the 12th day of March, 1874. We have in Canada more than 1200 churches with about 144,000 communicants; yet, in all these years and with all these churches, we have not yet been able to reach our minimum. During the Great War one man in each 16 of Canada's population enlisted. Thirty men out of 144,000 Baptists is one in each 4800. We ask for one in sixteen for the cause of Canada and get them easily—quickly. We ask for 1 in 4800 for the cause of Christ and do not get them. Do we ask and receive not, because

we ask amiss? Do we ask amiss, in that we do not ask enough? Now that the war is over should we not take this passionate outpouring of life for the cause of Canada and sublimate it to an even greater intensity for the cause of Christ—the greater service which demands the greater sacrifice?

Our Every Day Business.—An aged Scotchman said to David Livingstone: "Now lad, make religion the every day business of your life, not a thing of fits and starts." Is it not a fair statement that at least a part of the every day business of each and every Canadian Baptist is to see to it that our obligation in this part of the non-Christian world is adequately and honorably discharged? When one man in 4800 will do the task, can we be said to have made it a daily business until we have altogether reached so easy a goal?

The Thin Red Line.—The cause of Missions means service, suffering and sacrifice. The line will therefore always be red; but is there any good reason why it should always be so deplorably thin? Why should we give to a man whose own field is more than large enough to tax his utmost efforts and energy an extra field to care for, and that, too, in a land where the temperature is from 85 to 105 in the shade the year around? We have a story to tell to the nations, and if anybody should be telling it Baptist people should; but we cannot tell it without missionaries. "How shall they hear without a

preacher, and how shall they preach except they be sent?''

IV. THOSE WOMEN ALSO WHO LABOR WITH US IN THE GOSPEL.

The Most Interesting People in the World.—Robert L. Stevenson, after many years spent in Eastern

Miss Minnie DeWolfe.
First Single Lady Missionary from Canada.

waters, said about one missionary whom he knew: ''The most attractive, simple, brave and interesting

person in the whole Pacific.'' Among all these ''most attractive and interesting'' people, the lady missionaries of the Canadian Baptist Foreign Mission Board have their own secure place. As long ago as 1867 Miss Minnie DeWolfe ''responded to the call and was sent out as the first lady missionary from

Miss M. J. Frith.
First Single Lady Missionary from Ontario.

Canada to foreign fields.'' Since then 67 single ladies have followed her and gone forth to represent Canadian Baptists. Of this number 41 are now en-

gaged in presenting the principles and practices of Jesus Christ among the Telugus. If to these we add the five now under appointment, the staff of lady missionaries for India is at present 46.

How Many are Needed?—The case is like this: We have 22 fields and plan to place one missionary family and two evangelistic lady missionaries upon each field. Two bungalows are built, one for the family and one for the ladies. This would mean 44 ladies for evangelistic purposes only. Miss Harrison, in her recent report says: "Miss Patton and I have made three brief tours together during the year and we are convinced that lady missionaries could do more effective work if we were sent out two by two, as the Lord sent His disciples." "One shall chase a thousand and two shall put ten thousand to flight." In addition to evangelistic missionaries, at least another 10 are needed to care for the boarding schools, hospitals, nursing and Biblewomen's Training School, not to mention furloughs.

Twice in Ten Years.—In her last report Miss McLaurin tells of visiting a village in which she had preached once before—ten years before. Christianity is not a theory to be taught, it is essentially a life to be lived and to be communicated by those who themselves possess that life. It cannot be communicated, however, by a visit once in ten years. The essence of the Christian faith is a Person and it is through persons that He has chosen to carry on His work. It is through the personality of the lady

missionaries alone that He must carry on His work among millions of India's women. The women of India—99 per cent. of them—are illiterate, but they must be educated. You cannot have a noble nation, not to say a self-governing nation, if it is composed of ignoble homes. You cannot have noble homes if you have illiterate mothers. The lady-missionaries are the pioneers in education for the women of India. They alone are providing a Christian education of the finest type for tens of thousands of her girls. One-fourth of all the students at present receiving college education are studying in Christian institutions. Two of the three Arts Colleges for women in the Madras Presidency and thirty-two of the forty High Schools for women are missionary institutions. The women are the stronghold of Hinduism. Christian education for the girls is therefore the most effective weapon for breaking down caste, child-marriage and enforced widowhood. With such wide fields of service in which they are laboring so effectively is it any wonder that a high Hindu official said of a lady missionary that: "She was worth ten companies of soldiers in his district."

Good But Not Good Enough.—In the early days of the war Mr. Lloyd George went before the people of England and said: "What we are doing is good but it is not good enough to win the war." What the "pioneers of the Gospel" among the Telugus did was magnificent; what the whole noble army who followed them have done and are doing is still

magnificent. What we at home are doing is good; but it is not yet good enough to win 5,000,000 Telugus from darkness to light and from idols to the true and living God. Under God, it will be good enough when we have a missionary in India for each and every task, and funds enough to train and employ a sufficient number of Indian Christian leaders to establish self-supporting independent churches throughout the 7000 villages which constitute our share. Every step toward this goal is true progress in fulfilling the Great Commission.

V. THE LORD OF THE HARVEST.

Jesus and Prayer.—Jesus looked out upon fields white and ready for the harvest and vaster far than our Telugu field and He said: "Pray ye therefore." But what is prayer? It is more than just saying our prayers. When Hezekiah late in life fell seriously ill he turned his face to the wall and prayed earnestly: "I beseech thee, O Lord, remember now how I have walked before Thee in truth and with a perfect heart and have done that which was good in Thy sight." This was no foul-weather prayer called forth by the emergency of the occasion. It was a royal challenge supported by the sincere and steadfast purpose of his whole life, and God answered the challenge. Just so, a petition that God's kingdom may come among the Telugus is not a prayer until it is supported, as far as may be, by the sincere and steadfast purpose of our life. When

as mothers and fathers we pray: "Thy kingdom come," should we not also carry up before God our sons and daughters and say, "Lord, here are Thy gifts to me; what wilt Thou have me do with them in order that Thy kingdom really may come? When, as young men and young women, we pray: "Thy will be done on earth," should we not take these lives of ours humbly and sincerely before God and say, 'Lord, here am I and the life Thou hast given me, what wilt Thou have me do in order that my prayer may be realized in our share of Bolivia and India?' This would be a challenge which God could answer, and this would be real prayer.

Those Who Stay at Home.—If God needs us in India or Bolivia He will tell us if we prayerfully and sincerely seek His will. If He calls us to one of these fields, then the best preparation we can acquire will be none too good. Suppose, however, we are not called; then, what? Use our influence, our enthusiasm and every gift we possess, for the cause of Foreign Missions right here at home. One meets so many splendid young people whose education has been arrested at a point just beyond the age where they can resume it in time to prepare for India. Do not be discouraged. Perhaps this is God's way of saying that He has a foreign mission task for you at home. It may not be so spectacular to work at home but for this very reason it may be just as heroic and just as necessary. "The Missionary Herald" says that a young man full of hope and confi-

dence offered himself in 1916 for foreign missionary service to the English Baptist Board. He could not go abroad, however, for his constitution would not bear a foreign climate. If then he must do business at home he resolved that all the profits should be made to serve his frustrated purpose. The first year he sent the proceeds of his business, $375, and its story to the Society. The second year he sent $2,400, then $5120, then $12,500, and last year he sent $17,500 or enough to pay the cost of ten men at the front for Foreign Missions. Is not this man who stays at home and pays for the tickets, as much a missionary as those who buy the tickets and sail upon them? "There is something in the Christian religion which is astonishing," says Pascal; and it is astonishing just because it produces such "astonishing" results. If the Lord of the harvest calls us to work for India while we stay in Canada He can in this way produce through us astonishing results; only let us be sure that this is the place of His will and that we give ourselves unreservedly to its accomplishment.

We Can and We Must.—We cannot send enough missionaries to preach to 5,000,000 Telugus, but we can send and we must send one for each missionary job in the land. We can send, and we must send, enough teacher-evangelists and preachers and Bible-women to preach and teach in each of these 7000 towns and villages. Our Boarding Schools are full; our High Schools and Bible Training Schools, our

Normal School and Theological Seminary are all in healthy operation, and the number of students is annually increasing. Every year these are sending out their graduates. To send a boy through the Boarding School costs $25 a year for fees and board; to send one through High School costs $35 a year for fees and board. To send a student through the Union Theological Seminary costs $50 for fees, board and travelling. To keep a teacher-evangelist or a preacher at work among the villages for a whole year, costs on an average $50 a year. For about 98 cents a week you can have your own preacher in India. If we will send the missionaries who are needed and supply them with money, they, under the guidance of the Holy Spirit, will find the Indian workers and God through them will give us these 7000 towns and villages for our possession and the least of these 5,000,000 for our inheritance. It is the most practical of all the practical things which practical men are attempting. It is the most ideal of all the idealism of Jesus. It is the greatest international scheme of the ages. It is the one thing that will stop war, for it establishes peace on earth by creating good will among men. It is the one foundation for India's Nationalism. It is the one source of salvation for her many millions. Let us pray as never before. Let us pay as God has prospered us. Let us go or help another to go and let us ever remember that:

"He is counting on us!
On a love that will share
In His burden of prayer,
For the souls He has bought,
With his life-blood and sought
Through His sorrow and pain
To win 'Home' yet again
He is counting on us
If we fail Him—

What then?

He is counting on us!
Oh the wonder and grace
To look Christ in the face
And not be ashamed
For we gave what He claimed
And we laid down our all
For His sake—at His call;
He had counted on us
And we failed not.

What then?

IX

MISSIONARIES AT PRESENT ON INDIA STAFF

Name	Date of Sailing
Allyn, Miss Jessie, M.D., C.M.	1906
Allyn, Miss Laura C., M.N.	1919
Archibald, Rev. I. C., M.A.	1882
Archibald, Mrs. I. C.	1878
Archibald, Miss M. E., M.A.	1897
Armstrong, Rev. E. W., M.A.,	1921
Armstrong, Mrs. E. W., B.A., R.N.	1921
Bain, Miss Laura A., B.Th.	1921
Baker, Miss Grace J., B.A.	1917
Barss, Rev. Gordon P., M.A., B.D.	1910
Barss, Mrs. G. P.	1910
Baskerville, Miss A. E.	1888
Bensen, Rev. R. C., B.A., B.Th.	1908
Bensen, Mrs. R. C., B.A.	1908
Blackadar, Miss M. H., M.A.	1899
Brothers, Miss Muriel, B.A.	1919
Churchill, Mrs. M. F.	1873
Chute, Rev. J. E., B.Th.	1893
Chute, Mrs. J. E., M.D.	1895
Clark, Miss Martha	1894
Clark, Miss Zella, B.A., M.D.	1906
Clarke, Miss Flora	1901
Corey, Rev. H. Y., M.A.	1894
Corey, Mrs. H. Y.	1894
Craig, Rev. John, B.A.	1877
Craig, Mrs. J.	1885
Craig, Miss Laura J., B.A.	1917
Cross, Rev. H. B., B.A.	1902

Cross, Mrs. H. B.	1908
Day, Miss H. E.	1919
Davis, Mr. John W., B.A., B.Th.	1920
Davis, Mrs. John W., B.A.	1921
Eaton, Dr. Perry B., B.A., M.B., Ch.B. (Edin.)	1919
Eaton, Mrs. P. B., R.N.	1919
Eaton, Miss Winifred	1909
Elliott, Miss Cora B.	1907
Farnell, Miss Edna E.	1916
Findlay, Miss Jessie E., B.A., M.D.	1908
Folsom, Miss E. A.	1884
Freeman, Rev. S. C., B.A., B.D.	1902
Freeman, Mrs. S. C.	1906
Glendinning, Rev. J. A., M.A.	1902
Glendinning, Mrs. J. A.	1902
Gordon, Rev. A., B.A., B.Th.	1913
Gordon, Mrs. A.	1913
Gullison, Rev. R. E., M.A.	1896
Gunn, Rev. D. A.	1910
Gunn, Mrs. D. A.	1910
Hardy, Rev. John C.	1897
Hardy, Mrs. J. C.	1906
Harrison, Miss M. E.	1896
Hart, Rev. John, B.A.	1921
Hart, Mrs. John, B.A.	1921
Hatch, Miss S. I., K.I.H.	1886
Hellyer, Miss Clara B.	
Higgins, Rev. W. V., M.A.	1889
Higgins, Mrs. W. V.	1889
Hinman, Miss Susie	1911
Hulet, Miss Gertrude, M.D.	1900
Jones, Miss L. M.	1907
Knowles, Miss Lois	1909
Lockhart, Miss E. B., B.A.	1916
Marsh, Miss Katie	1910
Mason, Miss Clara A.	1912

Matheson, Mr. A. D., B.Th.	1920
Matheson, Mrs. A. D.	1919
McLaurin, Rev. J. B., B.A., B.Th.	1909
McLaurin, Mrs. J. B.	1909
McLaurin, Miss K. S.	1893
McGill, Miss G., B.A.	1912
McLeod, Miss C. M.	1894
McLeish, Miss Eva	1912
Munro, Miss A. C.	1920
Murray, Miss Annie C.	1893
Myers, Miss Bertha	1916
Newcombe, Miss Ia M.	1896
Paton, Miss Alberta	1906
Pratt, Miss Lida	1902
Priest, Miss Ellen	1893
Robinson, Miss J. F.	1903
Sanford, Rev. R., M.A., D.D.	1873
Scott, Rev. A. A., B.A., B.Th.	1903
Selman, Miss M. R. B., M.N.	1900
Smith, Rev. E. G., M.B., M.E.P.S.	1893
Smith, Mrs. E. G., M.N.	1893
Smith, Rev. H. D., B.A., B.Th.	1911
Smith, Mrs. H. D.	1911
Smith, Rev. R.E., B.A., B.Th.	1903
Stillwell, Rev. J. R., D.D.	1885
Stillwell, Mrs. J. R.	1885
Tedford, Rev. W. S., M.A., M.S. Th.	1906
Tedford, Mrs. W. S.	1906
Timpany, Rev. C. L., B.A., B.Th.	1908
Timpany, Mrs. C. L.	1908
West, Dr. J. Hinson, M.D., C.M.	1919
West, Mrs. J. H., B.A.	1919
Wolverton, Dr. H. A., M.B., B.S.A.	1915
Wolverton, Mrs H. A.	1915

Under Appointment to Sail This Year, 1922

Eaton, Miss Evelyn, R.N.
Kenyon, Miss Grace, B.A.
Mann, Miss Edith G., B.A.
Scott, Miss Pearl
Turnbull, Miss Bessie, B.A.

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